

Resources

Prison Legal News is a monthly magazine published and edited by Washington state prisoners Dan Pens and Paul Wright. While the focus of *PLN* is on prison law, it also covers prison related news and analysis from across the country and around the world.

PLN reports on court decisions affecting prisoners and contains information designed to help prisoners vindicate their rights in the judicial system. *PLN* is aimed at prisoners, their friends and loved ones on the outside. Their goal is to help prisoners and their supporters organize to have a voice. It encourages progressive forces to develop a public policy debate around the issue of crime and punishment. With those objectives in mind, *PLN's* motto is "Working to extend democracy to all."

Sample copies are \$1. Suggested donation for a one-year subscription is \$12.00, or even more if you have it. Institutional subscriptions are \$35.00 per year.

Make checks payable to Prison Legal News. New stamps can be sent as payment. We highly recommend *PLN*. They are also hurting for money, so please send what you can. Write to:

Prison Legal News
P.O. Box 1684
Lake Worth FL 33460

How to Win Prison Disciplinary Hearing has over 120 pages of powerful information and examples of defenses, appeals and help. It includes: elements of Due Process and necessary evidence, how to prepare a proper defense, elements of disciplinary appeals, protecting your rights, requirements for a lawsuit, preparing for litigation, building a foundation to sue. Allen Parmelee, the author is a former federal prisoner. The cost is \$9.95, payable in stamps, checks or money order. Write:

Allen Parmelee
2802 E. Madison, Suite 168
Seattle, WA 98112

Prisoner writings requested: prose, poetry, pen and ink sketches. Material should focus on male dominance, masculinity, personal prison issues and experience. Send all material for consideration on or before May, 1996 to:

Dr. Terry Allen Kupers
#8 Wildwood Ave.

Oakland, CA 94610.

or

Dr. Donald Sabo
D'Youville College
One D'Youville Sq.
320 Porter Ave.
Buffalo, NY 14201-1084

The *Lost-Found Nation of Islam* has a "Self Believer's" program, a support group for Black Brothers and Sisters who believe in the Honorable Elijah Muhammad's teachings.

For more information, write to:

Minister Quadir Muhammad
Lost-Found Nation of Islam
Mosque Fard Al Haqq
P.O. Box 19184
Pittsburgh, PA 15213

A Jewish prisoner in Texas would like to hear from any other Jewish prisoners or members of the Jewish Religion. Write to:

Richard J. Thames #614996
Rt 4 Box 1200
Rosharon, TX 77583

Because of the enormous backlog and general lack of funds *Raze The Walls!* will no longer send its resource guide for free. This unfortunate situation arises because they are experiencing an overwhelming amount of requests and at this time (January 1, 1996) do not have the funds to fill all requests. For those who have previously requested the resource guide etc. those will be filled as funds become unavailable.

As of March 20, 1996 requests will not be processed from Seattle. Mike is going on a two month long speaking tour and as of this writing no one has stepped forward to take over the responsibilities. We request that mail not be sent to Seattle until June 1, 1996.

One final note. The pen-pal network has been tabled as of May when the squat was turned to toast by our local Nazis. In Struggle, Mike for

Raze The Walls!
P.O. Box 22774
Seattle, WA 98122-0774

Pen Pal Services - We get a lot of requests, naturally enough, for Pen-Pal services. Unfortunately, we can't provide such a service, as needed as it is. We would like to list Pen-Pal services, so please send us information about any that you know of. Remember, we don't provide the service, we just want info about them. And please note that we are not providing any pen pal service. Write:

PNS

P.O. Box 5052, Stn A
Toronto, Ont M5W 1W4

Ronald John Parks, a prisoner in Missouri, has suggested that we consider the possibility of running a resource list of agencies and organizations that provide services to prisoners that will improve their likelihood of remaining free once released, and enhance their state of knowledge while incarcerated. There are hundreds of organizations that fulfill this criterion, but their existence is very difficult, if not impossible, for a prisoner to discover. Does anyone know how we could help meet this request? We don't know if such lists already exist for the U.S. Anyone with ideas about this should write to PNS.

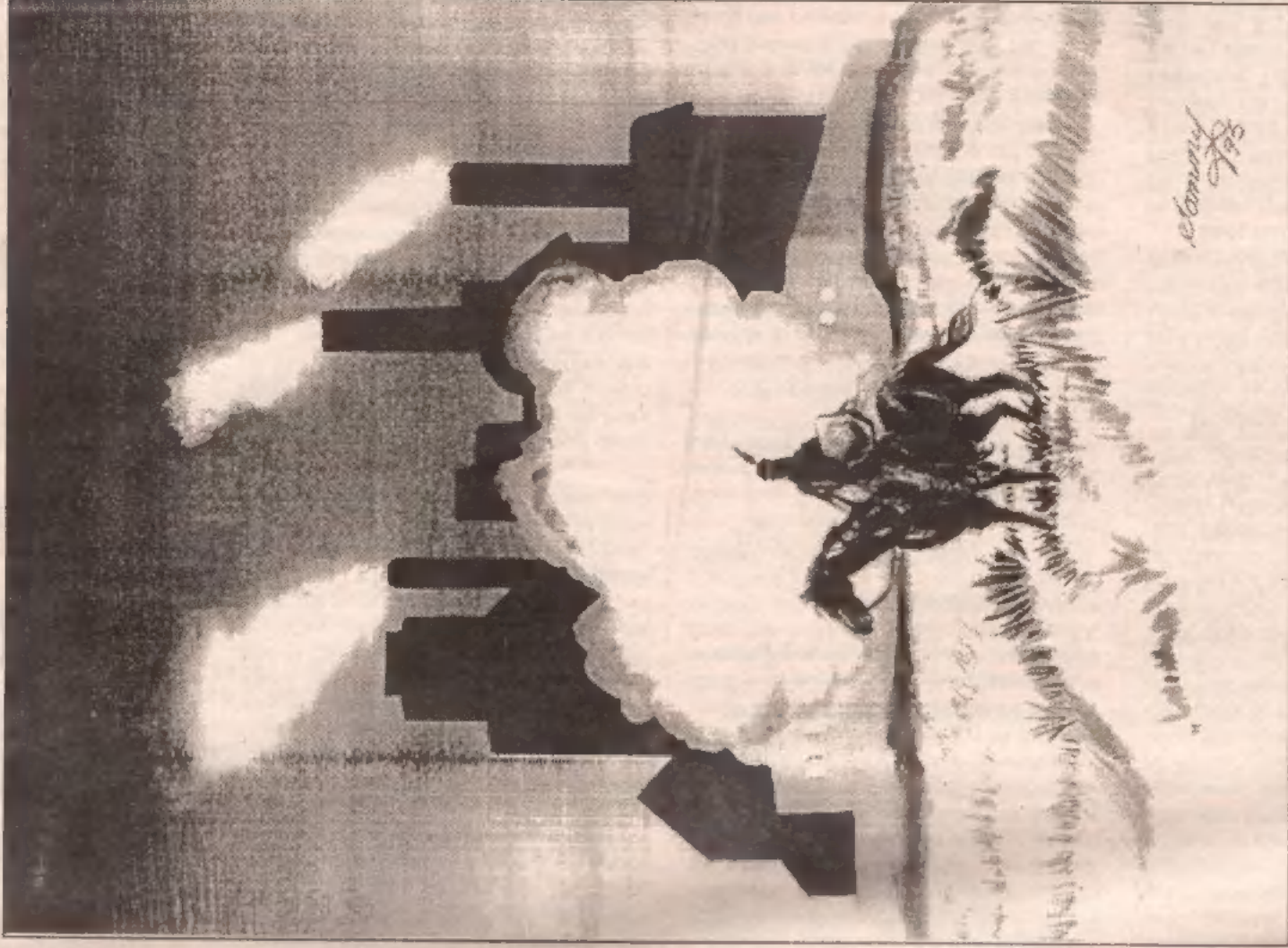
Older prisoners: I am interested in those inmates who are serving life sentences and have turned senior citizens whilst serving time or who have been convicted as a senior citizen.. I would like to focus my research on areas such as problems associated with health and how the prisons facilitate the elderly prisoners' needs, and how prison life may or may not have contributed to failing health, either mentally or physically. I would also like to address issues of statistics, so if you have the resources to be able to point me in the right direction as to the percentage of elderly prisoners serving sentences and the extra costs associated with providing for their extra needs I would be truly grateful. Thank you.

Leigh Davis c/o Dr R. Meadows
California Lutheran University
Sociology and Criminal Justice Department
60 West Olsen Road
Thousand Oaks, Ca. 91360

Autonomy House gets requests to help Native prisoners in the struggle to practice their traditional spirituality while confined in Utah. They would like to hear from anyone who can help them help the prisoners. They are also interested in hearing from any prisoner in that part of the U.S. Write:

Autonomy House
P.O. Box 11015
Salt Lake City, UT 84187

Agenda Zero is looking to network and would like to get in touch with you. They are a working co-operative and their main goal is the distribution of literature and information. So if you have a zine or are involved at all, please let us know. Contact:
Agenda Zero
10881 Richmond Ave. # 702
Houston, TX 77042



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Aztlán history ... page 8

something new or singular, is incorrect. In fact, it was somewhat surprising that the media was interested in the issue at all, since it generally ignores prison conditions. For a short period of time, however, the October Uprisings were on the front pages, and editors and reporters wanted to know if something "new" was brewing.

A call to action on Control Units

In December, 1994 activists from across the U.S., from a dozen states and two dozen cities, met in Philadelphia and founded the National Campaign to Stop Control Unit Prisons. A year later, at our second meeting, the Campaign issued a call to action for the Spring of 1996. We believe:

- That Control Unit Prisons are barbaric. No human being should be caged in a cell for 24 hours a day and denied all human contact for years on end. It is clear that the purpose of Control Units is to destroy, both physically and psychologically, not to facilitate growth or improvement.
- That political prisoners and other dissidents are especially targeted for incarceration in control units, the purpose being to dehumanize and criminalize them, and separate them from other prisoners and the movements they represent.
- That Control Unit prisons are part of the insane imprisonment binge which portrays every problem as the fault of the individual rather than the result of a perverted social structure and which proposes that most of these problems can be solved by putting people away in cages for longer and longer periods of time.
- That U.S. society's imprisonment binge and the proliferation of Control Units are

essential components of U.S. colonialism and racism. We believe that these components exist not because they are "errors" or misguided attempts to control crime. Rather, they exist to control the democratic impulses of people of color within the borders of the U.S.

Understanding these issues, we must organize and act; educate and agitate. With this in mind, the National Campaign is calling for coordinated activities all across the U.S. and Canada at the end of April and the beginning of May, 1996. The goal is to hold as many programs and demonstrations as possible at almost the same time. Areas already involved in the planning are Atlanta, Boston, Chicago, Cleveland, Boulder, Gary, Newark, New York, Philadelphia and San Francisco. Several regions are holding hearings on control units and imprisonment. Some areas are planning hearings on an educational program to be followed by a demonstration or some other activity such as an educational picket or a delegation. Others are planning only an educational program or only an activity.

We hope that many more will join the effort. We believe that if we raise our voices against these barbaric control unit prisons, against the racist imprisonment binge, against the incarceration of millions of young people, that together we will be

heard. Together we can organize, through practical activity, a network of people that will challenge the dehumanizing U.S. society, and that will move towards the construction of a human society in its place.

As part of the campaign, a series of regional hearings is being planned on the topic of Control Units, Prisons and the Imprisonment of Political Prisoners as Human Rights Violations in the U.S. These hearings, educational in nature, will be organized in order to give the broadest possible exposure to the unprecedented building of Control Units, Prisons and the incarceration of Political Prisoners in the U.S. Their history, philosophy and in particular the racist manner in which the first two are populated will be addressed as well as the conditions that prisoners in general, and political prisoners specifically, are forced to live under.

The hearings will address the concerns of community, civil and human rights and progressive organizations throughout the U.S. They will be divided into themes that address the past and present situation of those communities most impacted by prisons. It is our belief that in this manner we will begin to tear away the veil of respectability and prestige the U.S. government enjoys in the international community as a human rights leader. Prisoners, former prisoners, their families, academics and advocates will be invited to deliver presentations in the form of testimony.

International law standards, as well as federal and state law, will be the instruments used to construct the hearings. To this end, all organizations and individuals

who are active in opposing prisons, control units and are prisoner advocates are welcome to sponsor the hearings which will be held in five distinct regions of the U.S.

For more information, contact:

Bonnie Kerness
American Friends Service Committee
972 Broad St 6th Flr
Newark, NJ 07102
210-643-3192

Nozomi Ikuta
United Church Board for Homeland Ministries
700 Prospect Ave.
Cleveland, OH 44155-1100

Lorenzo Kom'boa Ervin
673 Wylie St. SE
Atlanta, GA 30316

Jill Brotman
American Friends Service Committee
2161 Massachusetts Ave.
Cambridge, MA 02140
617-661-6130

Cory Weinstein
NCCUP-West
P.O. Box 2218
Berkeley, CA 94702

Edelle Corrine
Rocky Mountain Peace Center
P.O. Box 144
Boulder, CO 80306
303-444-6981

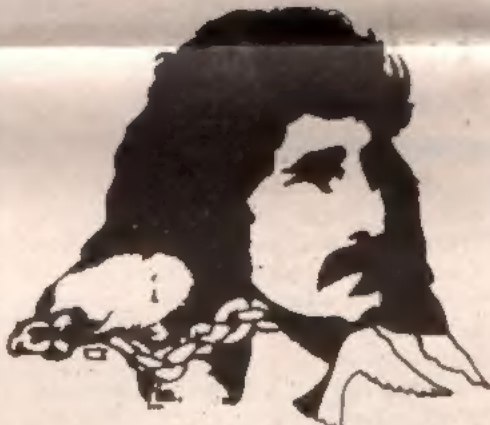
Nancy Kurshan
Committee to End the Marion Lockdown
P.O. Box 578172
Chicago, IL 60657-8172
312-235-0070
nkurshan@aol.com

Letter campaign for Peltier in Canada

The Canadian Department of Justice through its Minister of Justice, Allan Rock, is presently conducting an internal investigation or review of the circumstances surrounding Leonard Peltier's false extradition from Canada to the U.S. in 1976. This review has been underway for almost a full year now and recent reports indicate that the Justice Minister will be personally reviewing the "Peltier file" sometime this summer, with a decision to be made this fall. The Leonard Peltier Defence Committee in Canada has been informed by their political contacts that the Canadian government is extremely attentive and influenced by international opinion concerning this historic aboriginal peoples' struggle.

We are appealing to all people that now is the time to send your letters to the Canadian Justice Minister, to the Minister of External Affairs and to the Prime Minister of Canada, while the outcome of the Justice Department's review is still pending. We are asking Mr. Rock to set an international example in defense of human rights and on humanitarian grounds to file a formal complaint with the President of the United States and the U.S. Attorney General's Department objecting to the conduct of U.S. government agents and authorities during and after Peltier's extradition, and most important, to support and recommend that Peltier be granted executive clemency. Thank the minister for his decision to review Peltier's case, and ask that he agree to an independent review that would be conducted outside of the Justice Department in order to ensure a full, fair and impartial examination of the facts.

The LPDC is asking the Canadian government to acknowledge that all evidence submitted by the U.S. government during Peltier's extradition hearings was either falsified and/or ruled invalid, and to present all of the findings of an impartial, independent review to the U.S. President along with its official objection. Request Peltier's return to Canada for new and proper extradition proceedings.



Please include these points in your letters: primarily to the Justice Minister of Canada, with additional direct appeals or copies sent to the Minister of External Affairs and the Prime Minister. Write:

Allan Rock, Minister of Justice
House of Commons, Centre Block, Rm 441S
Ottawa, Ont Canada K1A 0A6
Fax 613-947-4276

Lloyd Axworthy, Minister for External Affairs
House of Commons, West Block, Rm 314
Ottawa, Ont. Canada K1A 0A6
Fax (613) 995-9926

Jean Chretien, Prime Minister
House of Commons, Centre Block, Rm 309S
Ottawa, Ont. Canada K1A 0A6
Fax (613) 941-6900

Send copies of letters, and a note of thanks, to Warren Allmand for his years of commitment in his ongoing efforts to lobby this case for justice within the Canadian government.

Warren Allmand
Chair, Parliamentary Justice Committee
House of Commons
East Block, RM 104
Ottawa, Ont Canada K1A 0A6
Fax (613) 996-1481

For more information

• LPDC Canada
43 Chandler Dr.
Scarborough, Ont M1G 1Z1
E-mail at: lpdcd@web.apc.org

Dozer Notes

We're real pleased with this issue, and I think it will be worth the long wait. Missing the "Nov-Dec" issue has helped restore our energy and clarity. The production process itself, has gone smoothly, this time. The extra month we gain being a quarterly rather than a bi-monthly has taken a lot of pressure off. A bit more time means that production can be almost enjoyable, and it should mean that a lot fewer errors. It is truly a wonder not to be completely exhausted at the end of the process. Money remains tight, indeed we had to delay printing by a week as we waited for another pay check to cover costs. But we're getting more donations, and we appreciate that.

The Kite: A local justice paper, *The Kite*, is being introduced with this issue. It is still unclear whether it will eventually become a stand alone paper or remain a supplement to *PNS*. It will partly depend on the local response, and whether the Ontario Prisoner Support Network comes together, or whether it remains a possibility. Certainly there is a lot happening on the jail and prison front in Ontario, and we think that developing the local anti-prison movement, and helping to expose police abuses, can be a major contribution to the overall struggle that is building in Ontario against the rightwing that has taken power here. We don't intend to simply let them have their way.

Prisoner numbers: We thought we had solved the problem of the prisoner numbers being left off of the mailing labels last time, but we were wrong. It should be okay this time.

Sub renewals: There is a "response number" in the upper right corner of the mailing label. This indicates the last issue that we have heard from you. If it says "48", then we need to hear from you in order to keep you on the mailing list. We will send a letter to everyone, but hearing ahead of time would save us a little money and work. We'd appreciate being told if you're getting released since we could then remove you from the mailing list and save some money.

New subs: Almost every prisoner who writes to us asking to be placed on the

mailing list, will be sent a copy 1st class as confirmation. Let us know which issue you would like to receive, i.e. the current one, or another back issue. Non-prisoners should also let us know with which issue they would like to start their sub. Thanks. =

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More if you can, less if you can't

Institutions \$25.00/Yr.

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OJ acquittal, a victory, but the response...?

I'm increasingly bothered by what I hear of the response by many progressive and radical white people to the OJ verdict. When one friend told me I was the first white person she'd heard wholeheartedly celebrate the verdict, I decided to try to write something.

It doesn't need saying that there's a vast divide between how white people and how Black people see the verdict. Every news outlet has been reporting that. To me, the question is why anti-racist whites don't feel there is cause for celebration — not, of course, a perfect outcome of a perfect situation, not a revolutionary victory or even a major one like Dhoruba's release, but definitely a cause for celebration. That's how I reacted to it, and here's why.

First — for once a Black defendant was able to balance out the scales of "justice", out-experting the prosecution and showing how shoddy and phoney is the evidence that almost always succeeds in putting Black defendants away in prison. OJ could do this because unlike any other Black defendant in a criminal case, he had the money to pay for a real defense. The prosecution was beaten because they could not prove OJ guilty beyond a reasonable doubt. Isn't that how trials are *supposed* to work? Well, for once it did. In the process, it was exposed how blatantly unjust and unbalanced the legal system is, because it was so clear that without the money, OJ would have been convicted like every other Black defendant in the U.S. courts.

One reason that I was so happy when the verdict was read was because it was a big defeat for the prosecution. The prosecutors have never been anything but the enemy of Black people as well as all leftist political defendants, so why should anyone be anything but happy to see them lose a big case? Even for those who think OJ was really guilty, I'm uncomfortable with the idea that progressives or radicals could feel sorry that the U.S. imperialist state is losing out on the chance to punish another Black man. But I think the central issue of viewpoint here is what we each assume about OJ's guilt or innocence. The biggest gap between white and Black perception, as reported in all media (and in my limited experience too), is over this question.

Some white radicals I've talked to feel he is guilty because he beat Nicole. To me, that seems like quite a leap, especially given the particular circumstances of the murder. A few people have said they are upset with the verdict because sexism and spousal abuse never got dealt with. Those issues anger me as well — but this trial wasn't for sexism, it was for murder. Only a prior assumption of OJ's guilt would mean that the trial should have been a forum on domestic violence against women.

More, I think a big issue is that to white people, including radicals and anti-racists, the idea of OJ being framed by the police is hard to accept, while to Black people it makes complete sense. If you think it likely that a Black man who married — and beat — a white woman (and who was a financial success) could be set up for a murder by racist cops, then that explains some particularly big holes in the prosecution's evidence and case. If you think the cops aren't likely to do that to a famous man like OJ, then all the oddities in the evidence can be interpreted as casual errors that don't prove anything.

But what I wonder is this: how can radical whites be skeptical of the possibility of a racist frame-up after all the years of COINTELPRO, all the cases of railroaded

Black defendants we've seen (and worked on defense committees for), and all the study we've done of the sickness deep in the heart and soul that racism breeds in whites like Mark Fuhrman — who recoils at the very idea of inter-racial couples. Haven't we been listening to the voices from Black communities? Haven't we believed our own rhetoric? Have we lost sight of — and touch with — the heat of the fires that burn around all questions of race in this white supremacist country?

In this case the defense had sufficient resources to uncover the racism not only of Mark Fuhrman, but of the LAPD and the prosecutors, all of whom covered for Fuhrman, and it came out on national TV — again. Just seeing one small instance of the state having to take a loss for that racism was cause for celebration. The demos by Black people in L.A. demanding exposure of Fuhrman showed how much of a live issue LAPD racism continues to be in the Black community. Well, for once, the pigs didn't get away clean.

Many white people have been saying the verdict was the result of the defense turning the trial into one "about race". That strikes me as disingenuous, because every trial in this country is "about race" — only it's always from the white (and white supremacist) point of view. While people saying OJ got off easy because the defense "used" the issue of racism seems pretty outrageous, given the huge numbers of Black, Puerto Rican, Mexican and Native

American people in prison as a result of a criminal system *really* based on race. It's sort of like the backlash against affirmative action.

A lot of white people seem to be unhappy about the verdict because they think Black people are making OJ — a wife-beater — into a hero. My reaction to that is a couple of things. I don't think OJ the man is being made the hero so much as OJ the acquitted defendant. I don't think lionizing him now means people think wife-beating is OK,

although we know that lots of men of all nationalities *do* think that. I think the fact that domestic violence isn't going to be dealt with within the context of the OJ case is one more example of how racism distorts things so that no issue can be adequately dealt with once the context is set by white supremacy.

I also don't think white people get to critique and judge Black people's response to the verdict this way, because part of that response is the result of too many years without anything to celebrate, too many police beatings and killings without any outcry beyond the Black community, and too many empty promises of change while in reality everything is going going backward.

And I think we progressive whites bear some responsibility for the isolation of the Black community in a reactionary period. After the Rodney King beating, the Simi Valley verdicts, and the LA Rebellion, it was clear that racism was the central issue dividing people in this country. Nothing new, but brought into focus a little more sharply than usual. After a week or a month or so of anti-racist demos and forums by progressive and radical white groups, what happened? From what I could see, not much: no national organization, or campaign, or action, or series of actions against racism and white supremacy; no new formations of anti-racist white people organizing support for Black communities in cities around the U.S.... not much of anything other than business as usual. Yet the Simi Valley verdicts said to Black people: you *still* have no rights a white man is bound to respect. Why didn't that mean that progressive whites needed to adjust our work to make fighting racism and supporting Black people's struggle a central focus.

So here we are — same city, some years later — and every single civil and human right of Black people is more under attack than when the video camera captured the beating of Rodney King. In this context, and in the absence of mass revolutionary activity in any part of the U.S. population, the OJ verdict gave me as an anti-racist, something to celebrate.

The response of Black people to the OJ verdict also tells me again what the LA rebellion already did: That if white radicals don't make fighting racism and white supremacy an explicit central part of our political work, no work that we do will succeed in advancing *any* struggle for justice, for humanity. =

Laura Whitehorn Revolutionary
anti-imperialist political prisoner,
FBI Dublin CA,



Massachusetts prisoners kidnapped by officials

On November 1, 1995, 299 prisoners were kidnapped in the dead of night from various Massachusetts state correctional institutions. We were transferred approximately 2,500 miles away from our wives, children, mothers and fathers, and significant others. There were no volunteers; this was a state-sanctioned kidnapping by the Governor of Massachusetts.

I was woken at 1:30 A.M., told to get dressed and was allowed to put on my glasses by H.R.T. Team members before I was handcuffed. I was then taken to the MCI - Norfolk visiting center where I was stripped-searched, told to get dressed, and handcuffed to a waist chain before being shackled at the ankles. Then transportation team members chained me to two other men before telling us to sit down. It was now 1:45 A.M., Eastern Standard Time.

At 2 A.M., Eastern Standard Time, we were escorted in groups of 13 to 26 men to the transportation area at MCI - Norfolk. Once there, each of us was read a statement which, in part, told us we were being transferred to the Dallas County Jail, and that within twenty days after our arrival we

would be seen by classification teams from Massachusetts. We were then placed in vans, thirteen men to a van, where we waited until over one hundred other men went through the same process.

A caravan of vans, with a State Police escort, began its journey to Logan International Airport at 5:15 A.M., Eastern Standard Time. We arrived at the airport within an hour and again began the waiting process as each van emptied its cargo of men into a L-1011 commercial airplane. The airplane taxied the runway by 6:45 A.M., Eastern Standard Time, with its cargo of 299 kidnapped prisoners.

Two hundred and ninety-nine prisoners sat handcuffed to a waist chain and shackled at the ankles, each with their own thoughts: shock, confusion, concern, anger, and depression. Our thoughts were broken by the sound of a ping: "this is your Captain speaking. Our destination is Love Airport, Dallas, Texas. Flight time will be approximately four hours and thirty minutes. We hope you enjoy your flight."

Urinating in a "barf" bag while chained to another prisoner or defecating while

shackled at the legs with one hand cuffed to a chain around your waist and one hand free to try to maneuver your clothing and wipe your butt is not my idea of an enjoyable flight! Nor was anyone amused by the emergency exit procedures — exit calmly — or, just reach up for the oxygen mask as it drops down. I couldn't even scratch my nose when it was itchy let alone reach for an oxygen mask.

Twelve-ten P.M., mountain time, there was yet another ping over the airplane intercom: "this is your Captain speaking. We are beginning our approach to Love Airport in Dallas. The weather is sunny and warm with a temperature of 72 degrees. We hope you've enjoyed your flight."

"The Governor of Massachusetts, William Weld, said he personally ordered the transfers which had been planned for about five weeks in order to help relieve severe overcrowding of the state's 18,000 prison inmates. Democrats immediately accused Weld of using the \$5 million transfer to prod action on his plan to build more than 4,000 more cells," (*Boston Herald*, Nov. 2/95) and "prison rights advocates questioned how a transfer ... miles from family and friends can contribute to a smooth re-entry into society" (*Boston Globe*, Nov 3/95).

As I sit here in the Dallas County Jail, locked down twenty-three hours a day with fluorescent lights glaring down on me

twenty-four hours a day, I ponder my fate and wonder what awaits me. I try my best to control my emotions in order to survive in the best possible condition.

I think it is best said by the words of a good friend, an ex-con leading a successful life on parole. She shared these thoughts on my kidnapping:

"No one can truly understand how very frightening it is to have absolutely no control over your own life. There is no decision that is your own, no plans you can make, no choices available to you. The horror of the whole situation is completely overwhelming ... the average person does not understand this because they do not know what it is like to have your freedom taken away and to be at the mercy of people you don't know, who don't know you and don't want to know you, whose only mission in life is to make sure you have no dignity or self-confidence left and to accomplish this in as short a time as possible ..."

Sometimes, a few words and shared thoughts can evoke a passion within us to be a part of a distant cause. Support to bring the 299 kidnapped men back home to Massachusetts would be greatly appreciated by all. =

Robert Lena, #95091433
Dallas County Jail - 9P01
500 Commerce
Dallas, TX 75202

Ohio update — Perotti wins in court

As Ohio prisonrats attempt to present the propaganda of "Professionalism" in their ranks, a series of instances of corruption, retaliation and violence in, and escapes from, Ohio prisons has proven otherwise.

At Mansfield Correctional Institution (MANCI) the Warden, Major, Business Manager and guards were placed on administrative leave while the FBI and State Highway Parole (SHP) investigated allegations of accepting gratuities and kickbacks from a prisoner they allowed to operate a business inside MANCI.

This same prisoner was identified as having mailed a .25 cal. semi-automatic pistol, an extra clip of ammo and drugs to a State Representative, from MANCI, telling him that he would tell them how he got the items in exchange for a parole. The investigation led to the firing of a guard and the Major for accepting money and assisting in the incorporation of the business run by the prisoner. One guard quit and the warden was demoted. The prisoner told the media that all of the above actively participated in assisting him to operate the business, then issued threats to him not to cooperate with the FBI. He was transferred to the Southern Ohio Correctional Facility (SOCF) where he filed suit to be placed in protective custody.

Guards from several Correctional Institutes, including Lorain, Warren, Lima and Trumbull have been arrested and connected to the smuggling of large amounts of drugs into these prisons. There have been four escapes from different close security prisons in the past few months, resulting in investigations of Ohio's security and malfeasance of its "professional" employees responsible for security. A total of fifteen prisoners have escaped in the past year. As usual, the guard's union spokesman blamed "management", while "management" blamed the negligence of guards. In one escape, four prisoners overpowered a truck driver, and commandeered the truck, driving it through the two prison fences.

Another prisoner escaped in the back of a garbage truck by hiding in a trash bin. Ohio ranks high in overcrowding, operating at 173% over capacity as judges continue meting out extraordinary long sentences, and the Adult Parole Authority issues 10, 15 and 20 year "flops" to those eligible for parole.

The politics of prisons, which are major industries, is thriving in Ohio, where the American Correctional Association (ACA) held its yearly congress of corrections in 1995. Vendors hawked their deadly wares: stun guns, "Mr. Clear Out" mace, and all the tools of repression that circulate around these Houses of Pain. Ohio Department of Rehabilitation and Corrections (DORC) Director Reggie Wilkinson is also the president of the ACA, where he reaps the advantages of both businesses. Ohio has paid for ACA accreditation for over half of their prisons which supposedly guarantees that

such prisons meet some objective standards for quality. If this isn't a conflict of interest, then I don't know what is.

In the criminal arena, aggravated murder convictions, resulting in the death penalty, have been found against three prisoners involved in the Easter uprising at Lucasville in 1993. The Convictions stem from the death of a guard hostage and prisoners during the standoff between prisoners and thousands of FBI, SHP, and other law enforcement agents that lasted 11 days and drew live nationwide media coverage. Convictions were gained by the coached testimony of prison informants who were transferred from prison to prison and rewarded with celebrity status treatment by the prisonrats. Those prisoners being prosecuted or found guilty of participation in the uprising, as well as those not even involved, are suffering every form of retaliation there is. As a result of the continued lockdown at Lucasville, violence has increased. Fights, stabbings, and cuttings occur on a daily basis due to the frustrations of being locked in a cell the majority of the time, in a prison hundreds of miles away from major cities, making it difficult to get visits from friends and family.

In the civil arena, federal court Judge S. Arthur Spiegel ruled that the former Lucasville Mailroom Supervisor violated prisoners John Perotti's and Keith Ledger's constitutional rights by withholding copies of *Prison News Service* and the *People's Tribunal* for being "inflammatory." Spiegel also ruled that prisonrats do not have to provide 24-hour advance notice to prisoners being transferred to other prisons and that the law library, staffed by paralegals, meets constitutional muster.



Issues left for trial were death threats, drug set-ups, and false "snitch jackets" placed on Perotti and Chryztof Knecht by prisonrats, all in retaliation for previous lawsuits and the writing of articles that were critical of Ohio's DORC. Perotti also won a due process violation where the DORC director and his legal assistants reversed a previous reversal of guilt on two "shots" that got him put in the Control Unit and which then resulted in him being transferred back to Lucasville.

On October 12, 1995 a federal jury returned a verdict for Perotti and Ledger finding that Lt. Schramm and guards Cox and Turner had retaliated against Perotti by setting him up on drug charges, issuing death threats, and falsely labelling him as a "snitch" in an attempt to turn prisoners against him. The jury awarded seven thousand dollars compensatory and punitive damages between them. Director Wilkinson and Jorgenson were found to have violated Perotti's due process rights by "reversing their reversal" contrary to OAC §120-9-09 (M) and by using the recent U.S. Supreme Court decision in *Sandin v. Connor*. Their actions extended Perotti's prison sentence as well as creating atypical and significant hardships as a result. Three thousand dollars compensatory and punitive damages were awarded for this. Perotti also received two hundred dollars for the confiscation of two issues of *PNS* and one issue of *The People's Tribune*, while Ledger got one hundred dollars in damages.

Knecht et al v Voinovich et al (see No C-1-94-12 (SD Ohio WD) (Judge S. Arthur Spiegel). This is the first case that has gone to a jury dealing with state-created liberty interest grounded in due process and subject to the Sandin decision. The state's whole defense was character assassination and flat denials of any retaliation. The Judge still has to rule on the requested injunctive relief for expungement of the infractions and a transfer. The state will probably appeal.

So much for DORC's "professionalism". Remember Attica, remember Santa Fe, and, most of all, remember Lucasville.
By a Field Marshall

Islam does uphold women

It is not the tone of Islam that brands women as products of the devil or the seeds of evil. Nor does the Qur'an place man as the dominant lord of women who has no choice but to surrender to his dominance. Nor was it Islam that introduced the question of whether or not woman has a soul. Never in the history of Islam has any true muslim, or practitioner of Islam, doubted the human status of women and their possession of soul and other fine spiritual qualities.

In Islam, a women's status is not a problem. The attitude of the Qur'an and early muslims is, at least, as vital to life as man himself, and that she is not inferior to him, nor is she one of the lower species. The distinction between equality and sameness, is of paramount importance. Equality is desirable, just and fair, but sameness is not. People aren't truly born identical but we are created equal. The muslim woman in Islam is something unique, someone cherishable, novel, a person that has no similarity in any other system. If we look to the eastern communist world or to the democratic nations, we find that women are not really in deserved positions. Her status is not enviable. She has to work so hard to live, and sometimes may be doing the same job a man holds, but does not earn the same deserved wages. Our women have been forced by circumstance to struggle hard for decades and centuries. To gain the right of learning, and the freedom to work for a liv-

ing, she had to suffer and make painful sacrifices and give up many natural rights.

By nature, women are strong and courageous. Women were never voluntarily granted their rights out of kindness to the female. The modern women reached her present position by force, and not through natural processes, mutual consent or divine teachings. She had to force her way, and various evolutionary realities came to her aid. Shortages of manpower during wars, pressure of economic needs and requirements of industrial developments forced women to get out of her home — to work, to learn, to struggle for her livelihood; to appear as an equal to man, to run her race in the course of life, side by side with men. She was, and still is, essential to us and our nation as a whole.

1. Woman is recognized by Islam as a full and equal partner of man in the procreation of the human family. He is father, she is mother, both of which are essential for life, both roles are vital to their offspring's developments. Their responsibilities are to share each other completely. God says: "O mankind! Verily we have created you from (a single pair) a male and a female, and made you into nations and tribes that you may know each other" (Qur'an) 49:13 CF 4:1).

2. She is equal to man in bearing personal responsibilities and in receiving rewards for her deeds. She is acknowledged

as an independent personality, in possession of human righteousness and qualities and worthy of spiritual aspirations. Her human nature is neither inferior to, nor deviant from that of men. Both are members of the one another. God's word says:

And their lord has accepted (their prayers) and answered Obem (saying) never will i cause to be lost the work of any of you, be you male or female, you are members of one another... (3:195; CF 9:71; 33:35-36; 66:19-21).

3. She is equal to men in the pursuit of education and knowledge when Islam enjoins the seeking of knowledge upon muslims, it makes no distinction between women and men. Almost fourteen centuries ago, Muhammad declared that the pursuit of knowledge is incumbent on every muslim male and female. This declaration was very clear and was implemented by muslims throughout history.

4. She is entitled to freedom of expression as much as man is. Her sound opinions are taken into consideration and cannot be disregarded just because she happens to belong to the female sex. It is reported in the Qur'an and history that women not only expressed her opinion freely, but also argued and participated in serious discussions with the prophet himself as well as with other muslim leaders. (Qur'an) 58:1-4: 10-12).

5. Women enjoy certain privileges of which men is deprived. She is exempt from some religious duties, i.e. prayers and fasting, in her regular periods and at times of her isolation. She is exempt from attending the obligatory congregations on Fridays. She is exempt from financial liabilities. As a

member, she enjoys more recognition and higher honor in the sight of God. (31: 14-15; 46:15).

In the U.S., Islam has been used and exploited by many people to fit and suit their purpose which has caused a lot of wrongs to be committed on, or against, our women. Islam, in its essence, isn't one that is sexist or discriminatory of, and towards, our female counterparts. But as i said, over the years people here in amerikkka have really poisoned this honorable faith. I became a muslim, because i know if practiced in its truest and purest form, one can be really transformed. And being able to point out the contradictions is also great. In all my feelings on Islam, i could never allow myself to be consciously agreeing with the exploitation/discrimination of our women. Not after my eyes have been open to never ever being close to what i know is right and just. Let us not forget the true essence of our women and how valuable their existence is to our overall survival. Let us deal with our sexist natures that is deeply rooted inside us, so that we can learn how to see each woman, our sister, our mothers, as our equals. In doing this, we stand a solid chance of becoming a real Afrikan family again. One aim, one God, and one destiny. "

Salaam to you,
Khalfani X. Khaldun
s/n McQuay # 874304
P.O. Box 557
Westville In 46391

Some notes taken from the book: *Islam in Focus*.

Experimental food substance Vita Pro being used illegally

Sometime around the end of March 1995, the Texas Department of Criminal Justice-Institutional Division (TCI) introduced a new food substance to TCI called Vita Pro. TCI is a branch of the State prison system that produces commodities such as boots, soap, tooth powder, mattresses, and clothing for prisoner use as well as services such as data processing, printing, meat packing, metal fabrication and farming used by state jails and prison facilities. All of these operations on their respective prison units make up the prison industry. It is the intention of TCI to re-package Vita Pro and sell it to other state institutions such as schools, and the majority of the public does not understand the ramifications of such a proposal.

Ever since the State introduced Vita Pro to the diet of prisoners state-wide, many prisoners (and officers) have been getting extremely ill. Some of the side effects of this substance are: severe abdominal pains, nausea, vomiting, bloating, rashes, flatus, diarrhea, and headaches.

Now, can you imagine the reason why this product would need to be repackage and re-labeled? TCI is importing it illegally. Prisoners noted the first shipment of this soy bean based compound from Canada came with a warning that read, "Warning, not for human consumption." TCI is getting this product across the border under the guise as animal feed and then repackaging it for human consumption. This is against the law and is fraud which can easily be verified since customs will have a record of the transactions.

One reason that it comes across the American/Canadian border like this is because this food substance does not have FDA approval. Now that it is illegal it's illegal to give humans a food or drug substance that has not been properly tested. The North American Free Trade Agreement (NAFTA) does not give permission to nullify the need for food/drug approval in the U.S., they must still obtain American sanctions from the FDA. TDCJ-ID is aware that they are breaking the law, they are using prisoners for guinea pigs, and they want to now experiment on children with this product also. This action has made the State liable for damages by prisoners who are in its prisons, as well as prisoners being housed from other states such as Missouri and Louisiana and eventually parents of the school children if and when they begin serving it to the public schools. The State's prison system wants to make money to help run itself by gambling with your most precious resource: your children!

The guidelines for animal food is not as stringent as those for humans. For instance, as grains become old, they can be dehydrated and fed to animals because animals do not have digestive systems as sensitive as humans. Most animals don't even have problems eating feces. Many things that would make humans ill, don't harm animals. The copy of the label lists Vita Pro's ingredients as: Textured Vegetable protein, Wheat Flour, Whey, Vegetables-Dehydrated Cabbage, Carrots, Dehydrated Soy Protein, Corn Starch, Canola Oil, Caramel Color, Silicon Dioxide (Anti-Caking Agent), Spices, Maltodextrin, Natural Flavors, Salt, Food Starch-Modified, Corn Syrup Solids, Yeast Extract, Turmeric and Benzoyl Peroxide.

These ingredients sound all right until you start to look them up. Benzoyl Peroxide, according to Mosby's 3rd edition *Medical Dictionary*, says Benzoyl Peroxide is "an anti-bacterial, Keratolytic, drying agent. Indications: It is prescribed in the treatment of acne. Contradictions: Known hypersensitivity to this drug prohibits its use — it is not used in the eye, inflamed skin, or in mucous membranes. Adverse effects: Among

the more serious adverse reactions are excessive drying and allergic contact sensitization. The contradiction states clearly that this substance is not to be used in the mucous membranes, and what do you think lines your intestines? You guessed it, mucous membranes! Each and every listing in the Physicians Desk Reference (PDR) under the listing Benzoyl Peroxide, the listing of compounds containing this medication is almost a quarter page in length. These medications, each and every one of them containing this substance, is listed as a topical preparation: in other words, not to be ingested! We have noted the way Peroxide compounds bubbles and foams — it is an irritant on the inside of the colon which is lined with mucous membranes!

Vita Pro also contains Silicon Dioxide and the above mentioned *Mosby's Medical Dictionary* says that: "Silicon is a Nonmetallic element, second to oxygen as the most abundant of the elements. It's atomic number is 14; it's atomic weight is 28. It occurs in nature as Silicon, and in Silicates. The Silicates are used in metallurgy and in transistors as well as other electronic components. About 60% of the earth's rock contain Silicon, and Silica dust are associated with many mining operations. Prolonged inhalation of Silica dusts cause Silicosis, which increases the susceptibility to other pulmonary diseases."

The labeling of this Canadian product is interesting in its historical development as well. When Vita Pro first started coming into TDCJ prisons, it came with a Warning Label, "not fit for human consumption." Prisoners were guarded and warned that the labels taken off were to go to Ms. Boykin, the TDCJ supervisor. This confirms that the TDCJ had knowledge of this being animal food. Since then the Vita Pro coming out of Canada has been re-routed to go directly to the TDCJ-ID units that raise animals where it is being re-labeled.

The men on the units that raise pigs report that pigs are dying. We cannot help but think that because the pigs are being fed scraps containing a lot of Vita Pro since many prisoners won't eat it, this heavy diet of Vita Pro contributed to the swine's demise. In typical TDCJ fashion, they're explaining the deaths of the pigs to being fed excessive paper products. What's wrong with this explanation is that first, I owned a pig farm and there is no pig in the world a little paper would hurt. They eat everything from tree bark to their own feces and they thrive on it. Secondly, the trash buckets are on the outside of the dish room and prisoners put trash in them. The food trays are then pushed into the dish room and there the slop is taken and placed in a separate bucket. Then this slop is taken outside and emptied into a heated vat. I can obtain affidavits from prisoners doing this job and they can attest to the fact that there is very little paper or other foreign material dumped into these vats. Heretofore, animals are being fed this soy bean based product and then taken to auction barns. Generally, they are sold the next day or no more than over the space of three days. Vita Pro swells them up, and in that short period of time, the rapid weight gain is not lost before they are weighed for auction. Vita Pro is not suitable as a long term diet because the pigs cannot belch and also cannot expel enough flatus to get rid of all the side effects of Vita Pro; thus, they die from

Vita Pro and not from paper as claimed by the TDCJ officials.

Additionally, TDCJ officials and correctional officers are not being made to eat it in their dining halls. On the staff side of the dining room, there is always cereal and milk as a substitute. This is not the way it should be since by law they are not to get anything to eat that is not in the prisoner chow line, but in practice they do. Also, the officers are being fed the leftovers from non-Vita pro meals. Prisoners are going hungry because they no longer are being fed leftovers and they won't eat Vita Pro. And the ones with "cast iron stomachs" who are eating this stuff (and very few are), are walking around with tummy aches and expelling flatus with every step.

There is a cruel joke going around the system of an artist's conception of a person with a flat stomach labeled "before Vita Pro". The next is of a grossly swelled abdomen that resembles a pregnant woman that says, "After Vita Pro". This is not funny since pain is no laughing matter. Someone said, "That's life". Is this life when prisoners are made ill from the food they eat and are unable to eat elsewhere? This nutritional and legal neglect leaves the State wide open for litigation that will ultimately cost all taxpayers.

Please help us get this injustice stopped. If TDCJ-ID is above the law, then



A typical prisoner after eating Vita Pro

there is a double standard. Many are incarcerated for less. ∞

Thank you,
Sherry A. Nance #544805
Rt. 4, Box 800
Gatesville, TX 76528

A grievance against the use of Vita Pro on the grounds of allergies to soybeans, whey and/or Benzoyl Peroxide has been filed. For information about the grievance, write:

John Rod Thomas #373600
RT 4, Box 1500
Beaumont, TX 77705

As we were finishing this issue, we got a letter from Michael William a long time reader in Montreal with some information about Vita Pro. An inspector for the Canadian equivalent of the FDA, Serge Forget, told him that the government had just begun testing Vita Pro and that the results would be available within a month. According to Forget, the government had declared it to be "deficient" and that something would have to be done. When William asked if they would be pulling it off the market, Forget responded that nothing would be done until tests were completed.

William later spoke with Yank Berry, Vita Pro's owner. According to Berry, Vita Pro is used widely, including Canadian federal prisons, other prisons in the U.S. including Angola, and such corporations as Marriott Hotels and BMW. He said that there had been problems with the whey products, but that it had been eliminated several months ago. He admitted that there have been complaints from 4 Texas prisons, but that it is due to poor preparation. Berry thought the source of the complaints was the Texas Beef industry. To let the Canadian authorities know how you feel, write:

Food and Drug Inspection
Attn Martine Vallerend
1001 St Laurent St W
Longueuil, PQ Canada J4K 1C7

William, who is part of the Montreal Anarchist Black Cross, will continue to pursue this. Considering that Berry is claiming that Vita Pro is used in the Ontario system, as well as at York University, maybe some of our readers in Toronto would be interested in checking this out. If you send anything to the Food and Drug Inspection above, send copies to:

Michael William
C.P. 1554 Succ. "B"
Montreal, P.Q. H3B 3L2

Jackson ABC raided, 3 arrested

January 24 at about 8:15 pm, about 8 Jacksonville (FL) cops raided the home of Jacksonville Anarchist Black Cross (ABC) and Youth Action Movement (YAM) again. At least three of the cops were also involved during a January 12th raid of the same home. Unlike the first raid, officers this time came with warrants for the arrests of three Jacksonville ABC members, Rob Cluesman, Justin Tichy and Chris Herndon.

Police arrested Cluesman at their home and Tichy and Herndon at their workplaces. All three have been charged with Criminal Mischief which is a felony in Florida. They face over \$3,500 in fines and 2 years in prison each. Their bail has been set at \$10,000 each or 10% of that amount cash each. We are asking people to please forward funds to NJ ABC at the address below to help secure bail and start a fund for possible court fines.

On January 12th, more than 22 Jacksonville tactical police officers including SWAT personnel and evidence technicians raided the same home, arresting Cluesman. He was held and interrogated for three

days before being released, charged with a motor vehicle violation. During the raid, police illegally searched the house and confiscated 2 legally owned shotguns, political literature, spray paint and stencils as well as computer disks. Officials claimed all of these items were being held as evidence in an "ongoing investigation."

After the raid the television news media ran several supportive interviews of Jax. ABC and YAM and their work in the community such as free food/literature distribution. The ABC continues to stress that this is a serious situation not to be taken lightly. This repression comes as a direct result of their political activity and efforts in the community. Most of Jax. ABC are now being held by the state so all inquiries and funds for now should be directed toward NJ ABC at:

New Jersey Anarchist Black Cross
Post Office Box 8532
Paterson, NJ 07508-8532
office phone: 201-357-0994
email: pacnjabc@aol.com

The Eugene Britt case: who is responsible?

Once again, Gary, Indiana residents and the New Afrikan community in particular have been forced to confront another horrific tragedy in its continuing legacy. Eugene Britt was arrested on November 3, 1995 for the rape and strangulation of Sarah Paulsen, an 8-year-old white child from Portage, IN. Britt had been released from prison in August 1993 for a 1978 rape of a young New Afrikan teenager while she was walking home from school.

After Britt's release from prison, having served 15 years, he embarked upon a terror campaign of raping and murdering New Afrikan womyn by strangulation. He is a suspect in the murder and rape of at least 10 womyn, but the exact figure will never be known. Upon his arrest he confessed to many rapes/murders and directed the Gary police to decomposed bodies of womyn that the police never knew were missing, one of whom was a white womyn.

For months, the community suspected that there was a serial killer in Gary who was targeting New Afrikan womyn indiscriminately, the youngest turning out to be 14-year-old Nakita Moore. However, the media, police department, and the politicians continued to downplay the possibility of a serial killer targeting New Afrikan womyn. They continued to hide facts and release disinformation to the Gary community. Only after Britt went outside of Gary to a predominantly white city and killed a young white girl and the community had identified him as a suspect was he captured. Only then it was revealed that he was not only suspected of, but was in fact responsible for killing over 10, and up to 20 Black womyn in Gary.

Did the Gary police department really do its job? Why did it take the killing of a white child before the Gary police began to act like they were following up leads and trying to break the case? Why was it only after the fact that the police department, media, and politicians removed the media white-out and before they began to shoot straight and be responsible to the residents of Gary — especially to the womyn of Gary — by releasing facts and real information? The fact that the local Gary police and politicians waited so long to come out and state unequivocally that a serial killer was on the loose targeting New Afrikan womyn shows the contempt and disrespect that these people in positions of power have for New Afrikan womyn in particular and the community as a whole.

Now that Britt has been captured and his past history revealed to the public we hear reactionary and opportunistic politicians in a hurry to place blame and call for more repressive laws while launching more vicious attacks on prisoners. Politicians who act like political prostitutes and who have demonstrated by their history and voting on civil rights that they don't give a damn about the residents of Gary, in general, and New Afrikan people in particular.

Let's try and set aside Our legitimate anger for the moment and look beneath the surface of what We have been presented with so far.

Recently, State Rep. Ralph Ayers, a republican from Charleston, IN, a 99% white city, called for new "truth in sentencing" laws that would automatically add on a 10-year sentence for any violent crime. This does not include the time already added on to a convicted felon's sentence for aggravated circumstances. Nor does it include the new law just passed requiring all prisoners to serve 85% of their sentence instead of 50% for violent crimes. So, in essence, this political prostitute for the right wing with his hidden agenda is trying to amend the sentencing guidelines for this state. At what point do We receive and the

public demand truth in politicians who consistently promote these racist laws that are not only illogical but in fact, are no solution?

Here are some facts. Britt did 15 years for rape. While in prison he continued to carry out and was involved in all sorts of reactionary and predatory sexual relationships. The psychological need and practice of rape did not discontinue once he was imprisoned. In fact, it continued behind the prison walls, often with the Department of Corrections (DOC) turning a blind eye.

If the DOC had 15 years to target, identify, and treat the sickness that Britt suffers from, but didn't, what does that say about the DOC? Who is really to blame? Why are politicians, police, and the media not mentioning this contradiction? If Britt has been raping womyn primarily all of his adult life but never to Our knowledge killed anyone, why did he start killing his victims?

It was reported that Britt was an abused child and was moved from foster home to foster home. It is well founded that those who are abused as children often perpetrate such abuse upon others as adults. The DOC had those files, but still no treatment. To strangle the life from another human being,



especially a womyn, takes a lot of rage, hate, and anger. Where did it come from? It came from 15 years in prison. It came from those 15 years of more and more dehumanization and punishment as opposed to treatment and therapy. Britt was not born a rapist. People are not born rapists; they are made into rapists by a culture that devalues the worth of womyn and portrays/projects them as objects here to satisfy men. Patriarchy rules in this sick society.

Britt's experiences behind the prison walls only made his illness more acute and created a human monster and released it upon the New Afrikan community. And yet they still refuse to accept any responsibility for it/him.

It was revealed that Britt had a very negative impression of womyn. He had an addiction to X-rated porn tapes and would often objectify womyn when conversing about them. In prison pornography and usually predatory homosexual relationships are substitutions for consensual sex. Years upon years of consumption of pornography ultimately destroys and distorts your natural sexuality and ways of looking at womyn. The womyn in your environment ultimately takes on the character (in one's own mind) of those within the movies and magazines you consume.

When you already have a warped and demented sexuality or sexual politic and you're placed in an environment without treatment or therapy, and healthy sexual

relationships are not allowed, then it further contributes to the exacerbation of a psychological illness, such as psychosis. We know that rape is about power, and not necessarily sex. Many rapists have had wives or girlfriends, and yet continued to rape other womyn.

When we hear the calls for "truth in sentencing," what does it really mean? What if Britt would have been required to do 10 more years? Ten more years of no treatment, therapy, or recognition by the DOC? Ten more years of dehumanization. It would stand to reason that his illness would have only become more ingrained, concentrated, and severe. So who is to say what he would have done, what depravity he would have succumbed to, or how many more people would have been killed? What responsibility does the DOC take to the New Afrikan community?

We know that Black men and womyn represent the majority of the prison population and are often the victims of racist laws and disproportionate sentencing.

Currently 5 grams of crack, which has a street value of \$225, gets a mandatory 5-year sentence. By comparison, 500 grams of powder cocaine, which has a street value of \$50,000, gets a maximum of 5 years in prison or as low as probation. This means that those arrested and convicted of possession of crack get a sentence 100 times higher than those convicted of the same amount of powder cocaine. Fourteen thousand of 90,000 federal prisoners are serving time under the crack laws; 88.3% are Black, 7.1% are Latino, and 4.1% are white.

Many families in Gary either have a relative in prison or know someone in prison. Most of the times when these neo-colonial, i.e. house negro, and racist white politicians call for harsher sentencing laws, they are aimed primarily at the New Afrikan male. We are the victims of such laws.

These opportunistic politicians play on the emotions and fears of common people in order to advance hidden agendas of genocide and political careers. Yet they take no responsibility for the consequences of these racist and reactionary laws.

The Sentencing Project recently came out with statistics that 1 out of every 3 Black men in the U.S. are under some form of political restriction: jail, prison probation or parole. In Washington, D.C. the statistic is 46% — almost 1 out of every 2, and in Baltimore, it is even higher, 52% — more than 1 out of every 2 Black men. In New York state, 91% of the prison population comes from 7 boroughs in New York City; these boroughs are predominantly Black, Latino, and poor. A New York state survey done by the Drug Enforcement Agency found that 71% of the people who use drugs and 56% who sell drugs are from the white middle class. Yet 91% of people who are in prison for drug-related crimes are Black (50%) or Latino (41%). Even the government's own statistics show the racist inequality of the crack laws.

When people call for harsher treatment and further dehumanization of prisoners, it does not serve the interests of the community. When you call for denial of and cuts to education programs, denial of domestic abuse, and you cut drug and anger management programs, you are helping to create dehumanized human beings full of rage and anger. These people ultimately return back to their community to kill, rape, and rob; who return to the New Afrikan community as predators. Who will accept responsibility for that? Where are these politicians at then? Most of whom don't live in Our communities. It has already been proven statistically that a prisoner who receives a college education while in prison has the lowest recidivism rate of any segment of prisoners released. Yet it is virtually impossible to get such an education while in prison today.

The New Afrikan community must begin to demand that prisoners be afforded the necessary tools and counselling/education programs so that We can prevent the

Eugene Britts from being created and returning to prey upon Our communities. Only calling for harsher sentences is not a solution. It might be an emotional solution, but later We as a community suffer for it. Just locking a human being in a cage for 10 or 20 years and abusing him or her for all those years only to release that person upon the community is a kkkcrime in itself. If you create a Frankenstein, then it should not be a shock when it seeks to destroy its creator while destroying itself in the process.

The New Afrikan community has to start becoming more involved with prisons, prisoners, and overseeing the DOC. We have to take a more hands-on approach as opposed to depending on people outside of Our community and instead of depending on politicians and agencies that do not have Our collective interest at heart. KKKcrime is a serious problem in Our communities, but the solution is not the destruction of other human beings. If someone has an illness, it should be treated. There are many prisoners who have transformed themselves and committed themselves to their communities and are fighting for a brighter day. The community should be involved in the parole process and demand more community control over sentencing and release. This is not an end in itself, only a means to an end in a long, protracted struggle/process.

No part of this essay is designed to justify Britt's actions, for he is definitely responsible, but it is an attempt to explain them. And there are others who are just as responsible for Britt's actions. Primarily politicians such as State Rep. Ralph Ayers and the DOC. The Department of Corrections does not correct, it only destroys.

In struggle, solidarity and love,
Shaka Shakur #28443
P.O. Box 41
Michigan City, IN 46360

Originally written for the Spear and Shield collective

ACA notice

Little Rock Reed and Deborah Garlin of the Center for Advocacy of Human Rights have asked us to let everyone know that they are temporarily suspending the Centre. They have been overwhelmed by work, are short of money, and need some time and space to recharge their batteries.

This suspension of activity includes the project seeking to expose the American Correctional Association. Little Rock has written a 12,000 word article on the ACA that he is trying to get published in a progressive magazine. The anti-ACA initiative still needs doing, but at this point in time Little Rock simply cannot put the time and energy into it that it requires.

I know that this will come as a major disappointment to many prisoners. But I would like for people to cut Little Rock and Deborah some slack. Getting out of prison is very difficult under the best of conditions. I've seen very few prisoners be able to get out and be active. But Little Rock has worked tirelessly since his release from prison 4 years ago. He has done so in spite of being pursued by Ohio prison officials, living underground, and being jailed while fighting, and winning, a major case that would have seen him returned, to the Ohio system where his life would have been in danger. Indeed, he is currently facing an appeal of the courageous decision by a New Mexico judge who refused to go along with Ohio's fraudulent extradition request.

There will be a full report on their activities in the next issue of PNS. Until that time keep Little Rock and Deborah, who has also worked flat out for those four years, in your prayers and thoughts. No struggle should be dependent on one person. So let's honour them both by continuing the fight so that when they return, we're much further ahead.

Jim Campbell

Murder by any other name

My first real contact with the death penalty came in 1981 when I was on trial for two counts of first-degree murder for the shooting deaths of my wife and her boyfriend in our home. When the jury brought back one conviction for first-degree murder and one conviction for second-degree murder, the prosecutor asked for the death penalty. Because the judge did not find the necessary aggravating circumstances, I was spared the death penalty and given a life sentence instead.

At that time, I was too numb inside to really appreciate it. To tell the truth, I would have volunteered for the death penalty if they would have agreed to take me out back immediately and shoot me. It would have been a relief to have been put out of my misery. Only later, when I learned the realities of existence on death row and discovered that it took a decade or more of living hell to actually reach an execution date, did I come to appreciate my life sentence in general population.

I can still remember the first time I saw the gas chamber in the Central Unit of the Arizona State Prison in Florence. It's a small building set apart from the other buildings, with its smokestack (actually an exhaust pipe) reaching thirty feet into the sky. I later learned that this height is necessary so that when the death chamber is ventilated and all the cyanide gas-fumes are released, they are dissipated far enough into the air so that no one on ground level is put in danger. The cyanide gas fumes, it seems, are not particular about whom they exterminate. They're sort of an equal opportunity executioner.

While I was in the maximum security Central Unit in Florence, I became close friends with two Christian brothers who had each spent years on death row before getting their death sentences commuted to life sentences. There's something unmistakable about someone who has been on death row waiting their turn to be executed. It's in the eyes. A part of their soul has been irreparably wounded, and you can see the pain it has left by looking in through the windows of their soul.

When I looked out the window from my desk in the Operations Control Center in the Industrial Yard in Florence, I could see the gas chamber's exhaust pipe rising ominously over the wall that separated the Industrial Yard from the Central Unit. In the late afternoon, it cast its long shadow over the wall that separated the Industrial Yard from the Central Unit. In the late afternoon, it cast its long shadow over the wall and onto the ground right outside my office. A part of another structure entered the shadow, adding a crossbeam that made it look like a cross. The irony of the gas chamber's exhaust pipe in the symbol of the cross left a lasting impression on me.

No one was executed during my stay in Central Unit. In fact, the first execution in over twenty-five years didn't take place until April 6, 1992 when Don Eugene Harding was executed in the gas chamber. Reporters who witnessed his execution by lethal gas found it so gruesome and repulsive that they were both shocked and horrified. One reporter said, "We put animals down better than this." Partly as a result of their reporting, Arizona changed its method of execution to lethal injection.

This wasn't the first time Arizona changed its method of execution. When Eva Dugan was hung in Florence, Arizona, on February 21, 1930, her head was flung to the floor several feet from her body. Chaplain Walter Hofman pointed to the bloody spectacle and said, "You who believe in capital punishment, take a look - women first!" Eva Dugan's botched hanging led Arizona to change its method of execution from hanging to the gas chamber, which was considered more humane at the time.

There are currently five methods of execution used in the United States: four states use hanging, eleven states use electrocution, seven states use the gas chamber, two states use the firing squad, and thirty-two states use lethal injection. (Some states authorize more than one method.) Since 1976, two prisoners have been executed by hanging; one hundred and twenty prisoners have been executed by electrocution; nine prisoners have been executed by lethal gas; one prisoner has been executed by firing squad; and one hundred and sixty-eight prisoners have been executed by lethal injection. Each method of execution comes with its own unique horrors.

Even lethal injection, the current state-of-the-art method of execution, isn't without its problems. The condemned prisoner is strapped to a stretcher where a combination of drugs are administered intravenously: potassium to stop the heart, another drug to paralyze the breathing muscles, and a sedative. Most experts believe that lethal injection, if done properly, is less painful than the other methods. However, it can be very painful if the chemicals are mistakenly injected into muscle tissue rather than veins, or if the chemicals are administered in the wrong order.

Since physicians are barred by medical ethics from participating in executions, the procedure is often done by inexperienced and incompetent prison personnel. Condemned prisoners who have long histories of intravenous drug use pose a problem for lethal injection because of the difficulty of finding a vein through which to administer the deadly poisons. This has resulted in some prisoners being poked and prodded for nearly an hour, ultimately being forced to assist their executioners in finding a vein suitable for lethal injection.

The last prisoner to be executed in Arizona was Jimmie Wayne Jeffers. He died in the lethal injection chamber just after 6:00 p.m. on September 14, 1995, after spending over nineteen years on death row. He is the fourth person to be murdered by the state since Arizona resumed executions in 1992. Jeffers' execution by lethal injection is bitterly ironic and hypocritical. Jeffers was convicted of the 1976 slaying of Penelope Cheney, a girlfriend who snitched to police about his drug deals. Cheney was given a massive dose of heroin before being choked and strangled in a Tucson motel room.

In the fifteen years of my incarceration, I have had much time to reflect upon the death penalty. Long ago, I came under the moral conviction that capital punishment is wrong. Permit me to share with you twelve reasons why I am against the death penalty. I offer them humbly for your consideration from one who can truly say, "There, but for the grace of God, go I."

1. It is a violation of God's sixth commandment, "Thou shalt not kill." (Exodus 20:13) Because we are all created in God's image, all life is sacred. I agree with U.S. Representative Henry B. Gonzalez when he says, "Murder is wrong, whether it is committed by an individual or the state."

2. The example and teachings of Jesus Christ speak against the death penalty. When the scribes and Pharisees brought to Jesus a woman taken in the act of adultery, Jesus did not condemn her, even though adultery was an act punishable by death under the Mosaic law. Instead, Jesus told the scribes and Pharisees, "He that is without sin among you, let him first cast a stone at her." (John 8:7) After her accusers left, "being convicted by their own conscience," (John 8:9) Jesus told her, "Go, and sin no more." (John 8:11)

3. It is a fact that our criminal justice system is not perfect, and innocent people have been executed. Once this terrible mis-

take has been made, it cannot be corrected. Researchers Radelet and Bedau found 23 cases since 1900 where innocent people were executed (*In Spite of Innocence* by Professors Michael Radelet and Hugo Bedau with Constance Putnam, Northeastern University Press, 1992). Since 1970, 48 people have been released from death row with evidence of their innocence (Staff Report, House Judiciary Subcommittee on Civil and Constitutional Rights, October 1993). There are undoubtedly more innocent people still on death row today.

4. The death penalty is not a deterrent to murder. If the death penalty was an effective deterrent to the crime of murder, then we could expect to see that those states with the death penalty would have lower murder rates than states that do not have the death penalty. Such is not the case. According to the FBI Uniform Crime Reports (1993), the average murder rate among states without the death penalty was 5.2 per 100,000 population. The average murder rate among states with the death penalty was 8.1.

Cesare Beccaria, known as the father of modern penal reform, stated, "It is not the severity of punishment which deters crime but rather the certainty of punishment."

Albert Pierrepoint, who executed several hundred people as Britain's official executioner for twenty-five years, wrote in his memoirs entitled *Executioner Pierrepoint*: "It is said to be a deterrent; I cannot agree. There have been murders since the begin-



ning of time and we shall go on looking for deterrents until the end of time. If death were a deterrent, I might be expected to know. All the men and women whom I have faced at the final moment convinced me that in what I have done I have not prevented a single murder."

5. The death penalty is not needed in order to protect society. With our modern state-of-the-art prisons, we are well able to secure prisoners with life sentences.

6. The death penalty is not cost effective. The most comprehensive study in the country found that the death penalty costs North Carolina \$2 million per execution over the costs of a non-death penalty murder case with a sentence of imprisonment for life (Duke University, May 1993). On a national basis, these figures translate to an extra cost of half a billion dollars since 1976 for having the death penalty. The death penalty costs California \$90 million annually beyond the ordinary cost of the justice system - \$78 million of that total is incurred at the trial level. Florida spent an estimated \$57 million on the death penalty from 1973 to 1988 to achieve 18 executions — that is an average of \$3.2 million per execution. In Texas, a death penalty case costs an average of \$2.3 million, about three times the cost of

imprisoning someone in a single cell at the highest security level for 40 years (*Dallas Morning News*, March 8, 1992).

7. The death penalty is imposed unevenly. Twelve states do not have a death penalty: Alaska, Hawaii, Iowa, Maine, Massachusetts, Michigan, Minnesota, North Dakota, Rhode Island, Vermont, West Virginia, and Wisconsin. In the 38 states that do have a death penalty, the poor and uneducated are most likely to be executed. Over ninety percent of death row prisoners had court-appointed attorneys represent them at trial. The death penalty is far more likely to be imposed on blacks than whites, and on men than women.

8. It is illogical to punish someone who commits murder by murdering them. We do not burn the arsonist or rape the rapist. To do so would put us on the same level as those we seek to punish. Our society is founded on principles that are different from those it condemns. Why then do we murder the murderer? As George Bernard Shaw is reported to have asked: "When will we stop trying to convince people to stop killing people by killing people?"

9. The United States is one of only three nations that has executed persons who were juveniles at the time of their crimes. Nine men have been executed for crimes committed as juveniles since the death penalty was reinstated in 1976. There are currently 41 death row inmates (all males) who were sentenced as juveniles. They comprise about 1.4% of the total death row. (*Facts About The Death Penalty*, October 2, 1995; Death Penalty Information Center, Washington, D.C.)

10. In the United States it is legal to execute the mentally retarded. In 1989, the U.S. Supreme Court ruled that it is not unconstitutional to execute retarded people. Although ten states have banned such executions since 1988, it is still legal to execute the mentally retarded in forty states. To date, fifteen offenders with mental retardation have been executed. ("Facts About the Death Penalty," October 2, 1995; Death Penalty Information Center, Washington, D.C.) Great Britain banned executions in 1964

after Timothy Evans, a retarded man who was hanged for murdering his wife and child, was posthumously found innocent (*U.S. News & World Report*, Oct 9/95).

11. Nearly all other Western democracies have abolished the death penalty without ill effects. Even the nation of South Africa recently abolished the death penalty on the grounds that it is cruel and inhuman punishment which does not deter crime, but rather cheapens life.

12. The death penalty only feeds the cycle of violence by demonstrating that we do not value human life. The death penalty is vengeance driven and leads us, as a nation and a people, away from forgiveness, healing, and restoration. Our young people quickly pick up on our double standard of condemning killing while condoning execution. Is it possible that the overall escalation of violence in our society, especially among our youth, is related to the lack of reverence for human life which our society shows in part by its support of the death penalty? =

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Iron House Drum

The Mestizo-Mexicano-Apache Indian history revisited

Webster's Dictionary defines *mestizo* as "a person of mixed blood; a person of mixed Spanish and Amerindian blood." It is necessary to understand this as many persons with Hispanic surnames have been misidentified by the government and ignorant people as simply "Hispanics" or "Mexican." Actually, many such people are of Native-American-Spanish lineage.

History tells us that Columbus landed in what is now known as Mexico. He called it America. He called the native people there Indians. As time progressed, Cortez arrived from Spain, as did Coronado, Cabeza de Baca, Ornate — each carrying out conquests of the indigenous peoples in much of what is now Mexico. In addition, they claimed as "New Spain" the vast majority of what we call the southwestern states, including California, Nevada, Arizona, New Mexico, Texas, and parts of Colorado.

The Spaniards followed the usual pattern of conquest, subjecting women to pregnancy by rape, enslaving whatever men, women, and children they could as they traversed Mexico looking for the "Seven Cities of Gold" rumored to exist in the north. Along the way the Spaniards renamed native villages as Spanish pueblos and usually erected a church on the spot of the captured and destroyed village, forcing the natives under torture and fear to swear allegiance to Spain and the Church. While renaming villages, they renamed the native peoples with Spanish names. This became the common practice when native children were born and baptized with a Spanish, Christian name.

Some of the natives that the Spaniards took with them as slaves and guides in their quest escaped, for example, the Tascalans who were taken in by the Zuni in New Mexico. All major cities throughout the southwestern states were named by the Spaniards before the U.S. gained control in the mid-1800s. Meanwhile, the Spaniards for the previous 300 years had been mixing with the natives.

In 1599, Don Juan Onate of Spain sent Vicente Zaldivar to avenge the killing of Zaldivar's brother (Juan de Zaldivar) and his small detachment of soldiers who were sent to extort goods from the Acomas. Vicente Zaldivar and his soldiers killed hundreds of the Acoma; all remaining who did not escape were taken captive. Women over the age of 12 were sentenced to 20 years labor; the men were not only sentenced to 20 years of labor, but also subject to having one foot chopped off so they would not run off. Young girls were given to the Church and the young boys were given to Zaldivar as a reward.

In 1680, there was the Taos Revolt by natives and mestizos (Mexicans) in Taos, New Mexico. Some of the tribes participating in the revolt were the Tesque, Zia, Pokkwoke, Hopi, Picuris, Tua, Oke, Kiuwa. The retaliations by the Spaniards and Americans were extensive. Luis Tupato, Pope and Alonza Catiti were the three main leaders who conceived, organized, and led the revolt.

Prior to the Spaniards' arrival the Tua (Taos Indians), Ute, Apache, and Comanche utilized the Tua village as a main trade center and mixed through marriage. After the 1860 revolt, they mixed with the Jicarilla Apache and moved to Scott County, Kansas, but were later brought back to Taos by the Spaniards. The Picuris (Pikuria) and the Taos Indians were descendants of the same ancestral family group which existed in 900 A.D. Many tribes of the Tiwa nation

fled and commingled with various other tribes: Zuni, Navajo, Hopi, and Jemez.

In 1694 the Spaniard Diego de Vargas, with help from his allies, the Zia, Katishtya (San Felipe), and Tamaya (Santa Ana), attacked and destroyed the Jemez village. The Isleta (Tuel), took refuge with other Tiwa villages until 1681 when Governor Oterman, attempting to re-establish Spanish control, attacking several Tiwa villages and took hundreds of captives and resettled them south of El Paso at a place he called Isleta del Sur. The Sandia (Nafiat), and Kapo mixed with the Hopi after the 1680 revolt, as did the Kiowa (Santa Domingo). Some were moved to Acoma along with the Cochiti refugees and later established the Pueblo of Laguna. (Tanos Indians arrived later.)

In 1689 the Spanish Governor Domingo de Cruzate attacked and killed more than 600 natives at the Zia village, destroyed the village and sold captives into slavery. Those who escaped built a village near the Jemez, but later returned to Zia and remained loyal to the Spaniards, often acting as allies in attacks on other villages. To this day they are regarded as social outcasts for these reasons.

The Laguna Pueblo (as named by Spaniards) was established in 1699 and later incorporated many Zuni, Acoma, Katishtya, Zia, Oraibi, Sandia, and Jemez. (The native name for the Laguna village was Kawaik.) Presently this tribe which has become one and occupies Paquate, Encinal, Paraje, New Laguna, Mesita, Casa Blanca, and Seama.

In the 1800s, the Kapo (Santa Clara) tribe split up — many did not want to accept the federal government's programs.

Mexican independence

Mexico won its independence from Spain in 1821, at which time it still controlled all of the aforementioned territory of the southwestern states. Mexico, as a result

the United States slammed the door on all natives (Indians). They were not entitled to anything but a good killing, as General Sheridan coined the phrase "The only good Indian is a dead Indian."

The indigenous peoples of the southwest had been continuing the battle for 300 years, and would now refocus it against the new oppressors, the USA. Many great war chiefs came from the Apache Nation, such as Geronimo, Cochise, Mangas Colorado, Victorio, Armijo, Chato, Naiche, Taza, Mangas, Jr. Bonito, Huerro Grande, Al Sordo, Barboncito, Estrella, Cadette, Loco, Nana, as well as Manuelito of the Navajos, Santana of the Kiowas, Delshay of the Tonto Apache, Eskiminzin of the Aravaipa, Chihuahua of the Chirihua, from 1860 to 1886. (Note all the Spanish names; many spoke fluent Spanish.) Cochise also had a brother named Juan; Manuelito's wife was named Juanita.

Unfortunately many Native Americans (Indians) now are so confused and ignorant of historical facts that they try to project the government "roll number" of the Bureau of Indian Affairs as some great identity tag, as though it makes them more "Red" or "Indian" than a mestizo whose ancestors took to the deep mountains for refuge to survive the wave after wave of murderous, genocidal attacks. Not all natives (Indians) were captured and imprisoned or surrendered in the government forts and reservations and were given a "Biscuit Number" for rations. Many escaped the attacks, escaped from the forts, escaped from the "Long Walks," from the reservations, and remained free, without a BIA Biscuit Roll number — not to mention all those who accepted Mexican full citizenship, received land (stake-claims), took Spanish names, and filtered into the oppressor's overwhelming systematic domination to secure their best



of independence, opened its doors to full citizenship and rights for all natives (Indians), which included the right to stake land claims. Many Indians and mestizos accepted citizenship and filed land claims, but many refused. (Remember the extent of territory which was Mexico at that time and the innumerable natives and mestizos within that territory.)

It wasn't until 1848 that the "Treaty of Guadalupe de Hidalgo" was signed and not until 1853 that the "Gadsden Purchase" sold off the various southwestern states to the United States government. At that time

interests. Lastly, do not forget the mestizos of mixed blood, whether Apache-Spanish, or Navajo-Spanish, Zuni-Spanish, or Maya-Spanish, though we may have filtered into the U.S. government's ignorance and "tagged" ourselves with a "Biscuit Number."

Those who act like they must have a Biscuit-Government-ration number to be "Red" and a white British or French last name to be "Indian," should wake up, shake off the ignorance and obfuscations, see the truth, and check the efforts of many who have continued the fight of our ancestors for our indigenous cultural/spiritual ways and

human rights, as well as self-determination.

Many personally oppose the "American" part of the label "Native American Indian." What is the difference if some would rather identify themselves as "mestizo" or "mestizo-Mexicano" or "Apache-Mexicano"? A Mexican is a person whose nationality-country of origin is Mexico. It's not a true "race" identity. The United States refused to even recognize our people as "persons" within the meaning of the law until 1879 (*Standing Bear v. Cook* — a federal habeas corpus case). So if a person of mixed southwestern native and Spanish blood prefers identification as "mestizo" and the American government misidentifies him/her as "Mexican race," yet the person stands true as a warrior for both his "Red-Indian" heritage and pre-1853 "Mexican" heritage, this does not make him any less "Red" or "Indian" than those with a government roll number—especially if he knows, practices, and follows the "Red Road".

Beware of your prejudices, for prejudices are derived from ignorance. A roll number is nothing more than a tag of subjugation and capitulation. Recently some of the Red brothers within the prison system have been instituting a new policy for acceptance into the Native American Indian Religious-Spiritual Group. This new policy is that they now require that a prisoner of Native American Indian descent who wishes to take part in the spiritual and/or any of the group's functions must now produce proof of his Native American Indian ancestry. Interestingly enough, this was first put forth by the prison officials and has since been adopted as the Red brothers position [those who have roll numbers], and has reduced the group's size to but a handful. The implementation of such ignorance by the Red Brothers prevents others from being able to practice their spiritual ways, such as to sweat or to smoke the pipe (the most basic and important ceremonies). This is the primary reason for this short review of facts.

Not all persons of "Red" ancestry have government roll numbers and not all such persons want one, yet they still practice their traditional spiritual ways. Who are these brothers to require a government roll number from other prisoners who are of Red ancestry (or Mestizo) who wish to practice their Red spiritual ways? They should instead be inquiring and pursuing the prison's failure and obvious refusals to hire and employ Spiritual Leaders as mandated by the CDC Directors Manual or why until recently the prison's religious director failed and refused to purchase firewood with the state budget allotment designated for such needs. In both cases this has been the situation for the past 4 years since Pelican Bay State Prison opened. I was the "Pipe Bearer" in PBSP A-Facility until I voiced and filed various complaints concerning these obstructions to the full exercise of our spiritual ways as well as other blatant and intentional obstructions which were in violation of state and federal laws.

Retaliation

The prison administration retaliated and transferred me to B-Facility, effectively taking the Pipe from me and my spiritual position, my Group Secretary position, and placing me on the most violent yard within Pelican Bay State Prison. Apparently we not only have to fight against government oppression of our traditional spiritual ways, but also against ourselves, and against those who have become agent-provocateurs, or puppets of the system.

I am Apache-Mestizo. Both of my grandparents on my mother's side were born in the Mogollan mountains of New Mexico, both were full-blooded Apache, and they were adopted by Spanish-Mexican families in New Mexico (mid 1800s). We've

continued on next page

Close observations from "Close Management" down Florida way

A report from *Base Kamp Kolumbia* — A shameful proliferation of control unit prisons in the Florida gulag has sparked investigations of abuses. We entered Kamp Kolumbia as a captive in the Close Management unit and have assimilated sufficient evidence to generate this report.

Every control unit has its unconstitutional quirks in conditions and procedural morass netting candidates. We shall cover some of these facets from a personal angle, yet address the common theme of deprived legal access to those who probably need it most.

Food is one of life's necessities that control unit captives are forced to rely on their keepers for. In many control unit settings, what comes through the slot, usually cold and congealed, is the line between us

and starvation. Foods from other sources, such as canteen, may be prohibited, either as behavioral inducement or routine, blanket restriction. Thus, you eat what is served or starve. Even at that, most of the time you will go hungry. And if you have any special diet needs, God help you, because the DOC sure as hell won't!

The echoes in this tomb are outrageous, but yelling cell to cell is the only way to communicate or just to blow off frustration. Cigarette? One stamp, please. Light? One more! It is easy for the guard to pick up a couple of hundred bucks each week by pushing — Bugler!

To date, our experience has been wearing the same pants and shirt for two months without any opportunity to get them laundered. Oh, but the stupid response of the month to grievances comes from the shiteater in the laundry: "blue clothing is washed every Mon-Wed-Fri. Grievance denied!"

A "nurse" comes by daily. For a fee, an aspirin or bandaid may be given, but it costs more to see a prison doctor, and even more money is robbed from your account if you need medicine. Athlete's foot is a condition easily incurred in unsanitary CM conditions. If you're not prepared to pay about \$15, you'd better be prepared to suffer. If you have serious medical needs you will find no pity or even meaningful treatment from DOC quacks!

Traditionally prisoners are supposed to enjoy peaceful alternatives to violence or force, by redress of grievances, the same as in the free world. The first step prisoners utilize, at least in theory, is administrative grievance. In Florida, certain forms are supposed to be used for grievances. The forms are supposed to be available from guards or the law library of

the classification officer. It has been our experience that forms are routinely denied from any source. If plain paper is used, the grievance is rejected because the form was not used. On rare occasion a form is obtained and utilized, more often than not, no response is rendered. If by chance a grievance is answered, there is a 99% chance it will be denied, and the content of responses causes a backlog in nominations for the brain-dead enemy!

Then what? The Courts? Without an envelope? The reality is that often a writing instrument or paper is impossible to obtain. The courts assume that these rudiments are available, even though the most essential elements of life are denied, let alone the "luxuries" required to file a lawsuit!

Control unit captives depend on correspondence with so-called law libraries for research, forms, copies, etc. Access to courts is recognized as the fundamental right of prisoners. In written rule and law, this right is guaranteed. In reality, it simply does not exist for many control unit prisoners.

The Field Marshall, immersed in an actual control unit setting, has for months requested specific citations, forms, copies, and mailing means, but has been denied. The grievance gauntlet has produced no relief.

Legal mail is usually delivered. In another civil matter a notice of summary judgement is served. Without resources, how is it supposed to be opposed? It probably cannot be, and default causes another case to be lost. Meanwhile, legislatures everywhere attempt to curb "frivolous" litigation. The peaceful alternative is made extinct but can the control unit captive use other means of protest? Entombed 24/7, even a hunger strike may be meaningless.

The day comes for release. Most captives are returned to open population, even if it takes a couple of decades. Some actually find themselves transported to free society. Should one then "forgive and forget"?

If publication of these realities reaches the souls languishing in such guttural conditions, if publication sheds light to the public Supporters of these dungeons, to the judiciary, and everyone else involved, then perhaps understanding is generated. It is certainly not the prisoner's fault that he or

she is subjected to this barbarism. The dark ages were enlightened by comparison.

This isn't the dirtiest jail I've ever been in. Ashland City, Tennessee was infested with maggots in defecation all over the floors and walls. The gory comparative truth is that trash in these control units swills in greater flow in the minds of men and women in contemporary control unit prisons.

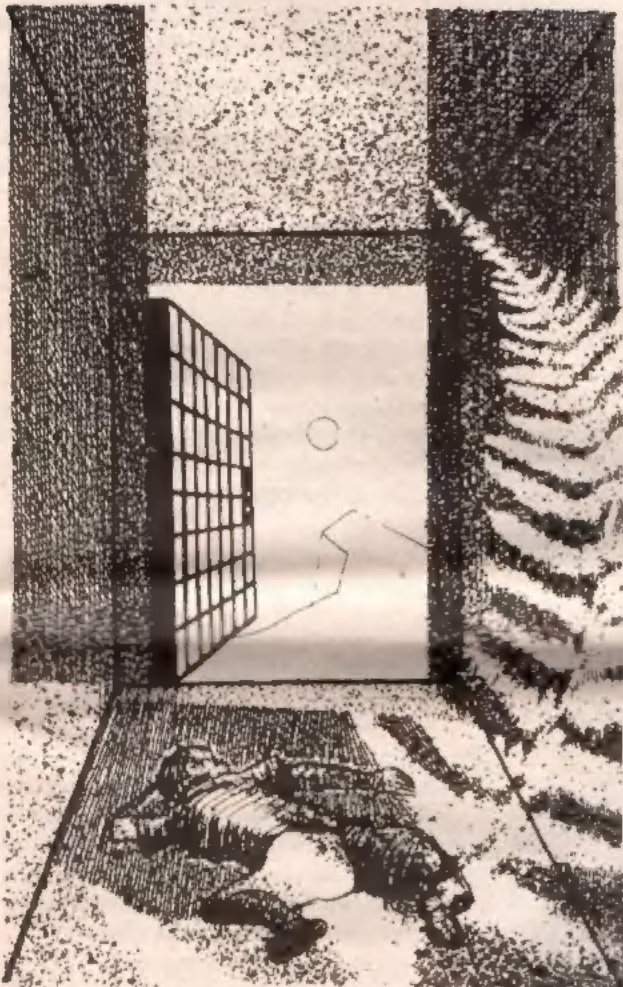
In Kamp Kolumbia, Bradley Carter and Tom Patterson head the local gestapo. Every criminal control unit features its own villains. It is they who must be held to the flame of accountability. At the top of the heap, Harry KKK Thin-Skindletary (Harry K. Singletary, Jr.) rides shotgun, always ready to blow buckshot of denial. ∞

For experience on how the gulag implements the lie-deny-obfuscate routine, write:

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Florida Department of Corrections
2601 Blair Stone Rd.
Tallahassee, FL 32399-2500

Bradley D. Carter, Superintendent and
Tom Patterson, Assistant Superintendent
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by a Florida Field Marshall



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Mestizo - from page 8

traced our family bloodlines back at least 300 years to New Mexico of Native American Indian-Spanish-Mexican ancestry.

I've personally been fighting for the cause of the Mestizos since I was 17 years old when I created and produced a Mestizo-Native American Indian-Chicano magazine called "Aztlán." I've been continuously in the struggle for our people at all levels since 1970. I'm now 39 years old and these are the same types of problems I was forced to contend with back in the 70's; ignorance and abandonment by those who just didn't wish to rock their comfortable boat.

Write to me personally and let me know your position and feelings about these facts and issues, if you support me, disavow me, or whatever, or if you would like to assist me in obtaining needed spiritual items, materials and/or assist me in these efforts.

Aho, Mitakuye Oyasin... In the spirit of Crazy Horse, Mangas Colorado, Geronimo, and other great chiefs and warriors who fought for us. ∞

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SHU prisoners in Indiana, wake-up

I find it necessary to make an effort to expose the stupidity of the vast majority of us prisoners here in the Indiana SHU. Yes, I said stupidity. However, this may not be true blue stupidity, but mere blindness to our situation. In any event, we have a huge problem that can only be eliminated by us prisoners.

I'm speaking of our seemingly apparent inability to put our racial beliefs and opinions aside for the amount of time it would take to organize a stand against the administration. We can make them listen and change this hell-hole if we unify and work with each other to achieve a common goal.

I've been in here for 14 months and have been witness to and even took part in some useless and self-destructive racial arguments. When I took the time to do some serious introspection I began to see how we are contributing to our own foul treatment.

We are the administration's "ace in the hole" in this game they are playing with our lives. They will continue to enforce their sadistic rules, policies, and procedures as long as we let them. Yes, ole Craig Hanks and his "team" see and hear our open dis-

like for each other and use it to keep constant chaos and confusion among us.

Stop for a minute and ask yourself, Why? For those of you who can't see the answer to that question, I will expound upon it for you: Because as long as arguing and bickering exist among ourselves, we will never successfully fight their side of a war between us, ourselves, and them. Thus, the only sound solution to the problem is to end the arguing, fighting, and bickering of us prisoners.

I'm not suggesting by any means that any of us kiss each other's asses, but that we contain our childish and reactionary behavior towards one another and act like men. We should constantly keep in mind the message we send out to pigs and administration when we are screaming, arguing, and cussing with each other. So, hey, if we can't say anything constructive, why say anything at all?

Sure, there will be lots of things we will hear or see that we disagree with, but before we speak out on it, let's think about the effect of what we say. Will it help, or will it start an argument that will support

the administration's plans to keep us at each other's throats?!

If we can't pull together, we may as well just shut up, sit down and accept the way we are being treated by the pigs and administration. Because as long as we fight each other, we cannot fight them and win! So I ask: will we continue to be played for stupid? Or will we wake up and join each other in struggle for the benefit of all us prisoners here in the SHU? I'm ready to fight for my right to be treated as a man, not an experiment of the DOC.

I am in contact with people outside of here who are ready and able to help us. However, unless we first get it together inside, there is no sense in these people putting themselves out. Only a few of you will receive this letter, so please share it with the whole range and talk among yourselves and decide what's more important to the range as a whole: arguing or seeking change in your treatment and conditions?

The thing is, we must unify. Those of us with the ability to keep peace need to step up and contribute to the struggle. I also encourage everyone to file any possible suits in court. ∞

It's our call !!
Sincerely,
Ted "TJ" Lee #932946
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Kevin Pyle
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Philadelphia, PA 19143

Gentles case appeal

A two-day hearing will commence April 2 & 3 to appeal Crown Attorney Ian [redacted] decision to withdraw charges against the Kingston Penitentiary guards accused of criminal negligence causing death [redacted] from the cell extraction of Robert 'Tex' Gentles on October 24/93. Serving a three-year [redacted] for sexual assault, Tex was forcibly removed from his cell during a [redacted] eight prison guards using force. Prisoner witnesses say Tex's lifeless body was dropped down several [redacted] as guards dragged him away. Tex's mother, Carmela [redacted], was [redacted] allowed to view the body at the morgue, which raised even more questions about her son's death. [redacted] prison guards were charged a year after Tex's death, including one who had a [redacted] of a [redacted].

Began as a private prosecution, the first ever such case against prison guards, the [redacted] attorney took over the case and soon withdrew all charges.

Carmota Gentile speaks, page 3

CRIMINAL LIBEL CASE

CCLA GRANTED INTERVENOR STATUS

by Jon Metcalfe

The Canadian Civil Liberties Association (CCLA) granted intervenor status on December 19. In what will be a precedent setting case in Ontario, Bradley Waugh and Ravin Gill have been charged with six counts of the criminal offense of defamatory libel, s.301 of the Criminal Code. The maximum sentence for this offense is two years imprisonment.

Waugh and Gill were arrested on December 2/94 and later charged with publishing a defamatory libel by displaying posters publicly that read "Wanted" and named six prison guards as being wanted by the Kingston police in connection with the death of Robert Gentles. The posters also stated that "Vigilance is every citizen's duty".

The two men picked up after someone brought a sample of the posters to police. \$301 of the Criminal Code has only been used twice in the past 25 years in Canada. It has failed both constitutional tests once each in Saskatchewan and Alberta.

The criminal charge of defamatory libel has traditionally been used to protect representatives of the state.

Bradley Waugh, a Queens University employee and alumni, pointed out the conflict of interest in this case, and the Gentles case. When Robert Gentles died at the hands of six prison guards two years ago, the guards never

see *Criminal Libel* case XXXX 3

Prison For Women Inquiry Ends

PRISONERS RE-LIVE ABUSE DURING MONTHS OF INQUIRY

by ■■■ Stoddart, ■ Range, P4W

During the last three decades I have been politically active concerning corrections in Canada and the U.S. The preparation, efficiency and knowledge shared throughout the Inquiry Into Certain Events at the Prison for Women and the circumstances that led up to these events and the suggestions and recommendations of the Commission has been impressive, as was the thoroughness of Commission Counsel and Counsel for the parties with standing. The Inquiry seemed to be an entity with its own law within the laws of society. The task Madame Justice Arbour and all Council ██████ to complete was not only enormous, but also very complex, requiring months to determine what was fact, and what was not relevant from the mountain of information ██████ conflicting testimony.

The Commission inquiry was handled in two phases. The first was a fact-finding tribunal with direct questioning of witnesses by Commission Counsel and re-direct by representatives of Correctional Services Canada (CSC), the Union of Public Employees (PSAC), the Citizens' Advisory Committee (CAC), Canadian Association of Elizabeth Fr Societies (CAEFS) the Correctional Investigator (CI), and separate Counsel for the Prisoners' Committee, the Native Sisterhood, and the *extracted eight*.

The media has made an ample contribution reporting most of the

evidence found. Held in a courtroom setting at Westlake Hall, [redacted] the street from P4W at CSC Staff College, the Inquiry was video-taped and written transcripts [redacted] available at the end of each day. It was a formal and impressive environment, however, the extracted eight were not regular participants in the hearings due to surveillance and transportation costs as well as depleted staff due to the Inquiry. Only two of the [redacted] [redacted] permitted to testify. Arrangements were made for the daily video-tapes of the hearings to be delivered [redacted] aired [redacted] Teledon channel, allowing women updated information and to possibly confer with their attorneys regarding cross-examination if necessary. This also gave [redacted] P4W women access to the information should they [redacted] to watch.

I suspect [redacted] the women [redacted] referred [redacted] to attend, given the personal issues that were the subject matter and the continuously contradictory testimony. In my opinion, [redacted] tremendously emotional for these women to sit and [redacted] the examples of testimony regarding the horrendous crimes, as it was even difficult for me to watch [redacted] hours of video tape each evening. Some nights I could not sleep because of what I heard and saw, although I was neither involved, nor at P4W [redacted] the time of [redacted] events.

There seemed to be an endless stream of witnesses: begin-

ning with Irving Kulig, CSC Deputy Commissioner, who informed the Inquiry on general policies and procedures. Two of the eight, Ms. Twins and Ms. Morrison, followed with emotional accounts of the the events with details of their individual experiences. Then began the list of CSC employees going up the ladder from officers, Correctional supervisors, Internal Prevention and Security Officers, unit managers, right up to management including the Deputy Warden, ex-Warden Mary Cassidy, as well as Therese LeBlanc, the current Warden who took over during the nine months the [REDACTED] were illegally segregated, two members of the Regional Board of Investigation, who were originally mandated to investigate the events, Regional Headquarters' (RHQ) management staff including [REDACTED] Deputy Commissioner at the time of [REDACTED] events, Andrew Graham; and last but certainly not the least, from National Headquarters Commissioner of Corrections, John Edwards.

There were literally mountains of documents ~~_____~~ed into evidence during the months of Phase 1. Among them were the Correctional and Conditional Release Act (CCRA), Commissioners' Directives, Wardens' Standing Orders, Observation Reports, Institutional Log Books, Case Files, Medical Reports and Inmate Complaints and Grievances. I realized during the first few days that

the mountain was growing, but had no idea to what extent it would continue. Then came RHQ and NHQ files and finally relevant meeting minutes, memos, notes, phone conversations, and correspondence between any of the above mentioned during the past 18 months. The mountain grew ■ documents were tediously copied and arranged chronologically to facilitate understanding the sequence of events, their relevance and the complexity of CSC procedures.

The first few weeks of testimony was the most difficult for me to watch. It was detailed repetition from different perspectives of what occurred on the night of April 22/94, the cell extraction on the evening and the segregating of first three and then the rest of the six women. Following this ■■■■ differing accounts of what occurred in segregation ■ the following four days and CSC's justification for the deployment of the Institutional Emergency Response ■■■■ from KP, across ■■■■ street.

The entire IERT operation was video-taped as required by policy, and was shown in whole or in part several times. What impressed me the most was that even with the proof in full view, many witnesses tried to deny or justify their ~~own~~ ~~actions~~ of their co-workers. The women ~~that~~ who had many emotions sparked by this daily viewing showed unmistakable signs of distress during the day and their nights were horrid. The painful experience ~~was~~ to be shared by both the women ~~and~~ the front-line guards

see P4W Inquiry page 2

TORONTO DON JAIL PRISONERS REFUSED LEGAL AID

The Test-case Committee of the Ontario Legal Aid Plan has decided to not recommend that legal aid be provided to fund a challenge of conditions by a Toronto Jail Prisoners' Committee.

Considering the material from the applicant, the Sub-Committee cited two previous similar challenges, stating that "it appeared that the circumstances underlying those unsuccessful challenges and the circumstances presented by the counsel [Daniel Brodsky] to the Sub-committee in this case were not sufficiently materially different to permit [REDACTED] Sub-Committee to determine that the likelihood of success in this case justified the cost of proceeding on public funds".

With normal appeal levels available, Mr. Brodsky plans to appeal the February 19th decision of the Sub-Committee.

Conditions at the jail have mostly gone unchallenged by prisoners due to the nature of their confinement at the jail being relatively short-term, as well as their fear of reprisals, such as being transferred to another facility far from family and legal assistance. The prisoners wish to remain anonymous ■ result, some even believing that their involvement might prejudice their upcoming

trials. However, the Committee is made up of long-term prisoners as well as ex-prisoners in addition to those replacing current members when some are transferred or released. This will ensure a physical presence of complainants at the facility and the suit itself may be helpful in drawing public attention to the facility and prevent arbitrary measures by jail staff.

Among such complaints as ■ unhealthy ■ supply in jail, there are claims that up ■ four prison-■ are confined in cells originally designed for one. The overcrowding places ■ burden on jail resources, resulting in additional stress and tension often resulting in violence.

"It seems incomprehensible ■■■ those being detained, without having been found guilty in a court of law, are being detained for periods of time akin to those served in penitentiaries but ■■■ receiving worse treatment than those already convicted of a crime," said Dan Brodsky.

The legal challenge would involve allegations that conditions in the jail violate prisoners' rights guaranteed under sections 7 and 12 of the Charter of Rights and Freedoms, which includes the right to freedom from cruel and unusual punishment.

UNNECESSARY DEATHS



ROBERT 'TEX' GENTLES

died October 24/93 after ■ prison guards extracted him from his cell for playing his radio too loud. His mother was not allowed ■ view his body ■ the morgue. Pathologists reports raised suspicions, yet charges against guards were dropped.

**TOMMY A. BARNETT**

is the most recent casualty in the increasing number of shootings by police of Black community members. His family was not notified by police for a week after the questionable shooting during which Officer Tolina may have placed himself in danger.

UNPROSECUTED SUSPECTS



Prison guard with prior assault conviction, Barry Aitchison, involved in Gentles' death



Toronto Acting Sargeant Ben Troina shot Tommy Barnett three times with hollow-point bullets.

aim to provide readers with a more accurate view of criminal justice matters, to counter the hysteria-making media, so that our readers will have a wider perception on which to develop truthful opinions about policing, the law, the courts and prisons. Our objectives include providing: 1) a forum for discussion and debate on solutions for social justice problems, 2) practical support for prisoners fighting for their civil and human rights and against the abuse and brutality of prisons, 3) provide a voice for groups and individuals active in community initiatives for social development, 4) an opportunity to network and strengthen grassroots movements fighting for social change and seeking freedom for prisoners.

While we plan to publish the Kite as frequently as possible, we are unable to determine at what rate we will be able to do so in the future. Many factors will determine this down the road. Already we are seeing the growing interest in this project, however, and anticipate even more as we grow. Let us know what you think.

We welcome submissions from anyone, but our priority is to publish written work, art and graphics from prisoners and member organizations of the regional network. All groups and individuals concerned with social justice issues are encouraged to join the network by contacting us through the KITE mailing or e-mail address.

In an attempt to be inclusive and offer as wide a spectrum of news and analysis as possible, we consider all submissions to be matters of consequence. The opinions and views of authors are not necessarily those of the editorial collective of the KITE. We welcome any letters of criticism, useful discussion and debate on issues as well as help with funds, equipment, distribution, publicity, relevant artwork, graphics and written works.

Subscriptions for the KITE are free for prisoners, but we ask others for a donation to cover costs. For more info or a copy of the recent issue, write to:

The KITE, c/o PSC Publishers, Box 5052,
Station A, Toronto ON M5W 1W4
E-mail: sagefoltan@noc.tor.hookup.net



Delays claim life of Nigerian refugee

Mike Akhinen arrived in Canada from Nigeria in October 1995, claiming refugee status. He eventually wound up in the Canada Immigration Holding Centre at 6355 Leslie Road, a Celebrity Inn. The Centre is cold and frightening. Akhinen was held in a small, dark room with no natural light. He was not allowed to see his lawyer until November 30. Immigration accepted his

withdrawal by December 8, but Akhinen was forced to wait longer for his flight back to a certain future. The wait finally ended him. December 18 he died in a medical segregation area, but which other prisoners describe as a basement laundry room. Some prisoners also accuse guards of locking him up there as a punishment, and responded to Akhinen's death with

sit-in protest, a one-day hunger strike, and a flurry of calls to media which resulted in coverage. The autopsy concluded that Akhinen died of pneumonia. A date for an inquest into his death has not yet been set. Hopefully, the inquest will examine the conditions at the Centre, the training of Metropoli Security, and why it would take Immigration weeks to release a person who doesn't even want to be in Canada anymore.

Carmeta Gentles speaks

Carmeta Gentles lost her son at the hands of prison guards in October 1993. She spoke at a benefit concert in Toronto this past August.

First of all I'd like to thank everyone who organized this wonderful event, and to thank all the entertainers who donated their time. This makes me realize that not everyone in this world is cruel and cold. As a mother, you know it's like you take a bite of something that's too much to chew. It seems like that sometimes. But looking out there and seeing this crowd I realize that there are good people out there.

When I heard the news of my son's death it was horrible, it's the worst news that a mother could get. It's not something that you really want to hear. It's still very painful for me. I can remember it was Sunday morning. I woke up and I didn't feel very good. I laid down again and I had a dream that caused me to think something terrible was going to happen. And I didn't know what it was. It was not till Sunday afternoon I learned what happened by phone call. I got a phone call from the prison chaplain, and the minute he asked for me, and he said he was the chaplain from Kingston Penitentiary, right away just like a race horse I asked WHAT HAPPENED? WHAT HAPPENED? When he told me what happened, I said, "who killed my son?" And he was very honest and said he didn't know, but I didn't know he didn't know. I just wanted to know what happened, who killed my son? I said, "He was fine."

It wasn't until January '94 when I realized that the system thought that the guards didn't do anything wrong. They were cleared of wrong-doing. And I was thinking, if they didn't do anything wrong, how come my son is dead? Then there is something definitely wrong with the system and I didn't know how I was going to do it, but I went to my lawyer, look there must be something we can do. And I thank God that I have a good lawyer. Because a lot of lawyers

wouldn't even look at you if you can't come up with thousands of dollars up front. But Julian [Falconer] isn't like that. He took my case with no up front money. I just keep paying costs, for serving papers and expenses, that's what I pay. There's also a man in Kingston who is not here tonight, who is on the long list of people who have been very kind. He was working those whole two weeks we were at this private hearing in Kingston. And as much as I have to worry about, was also wondering how I would find money to pay all these people. I had no idea. Julian came to me and said Carmeta you ought to thank Ken because he's not charging you a cent. I was shocked. And I just want to thank God for wonderful people that want to stand with me.

I want to encourage you to keep standing. When you think of it, every day there is someone who is questioned by the police or harassed by the police or maybe it's the prison guards and we don't know when it will be your turn. It's my son today, tomorrow it could be your son, it might be a husband or a cousin or some good friend. Let's continue fighting this fight knowing that somewhere, somehow justice will be done, maybe not in my case although I am hoping that there will be some justice served here, but also I believe even at the point we've reached now, I think the guards will be more careful next time. They will take a second thought of what they do to people.

When I think of it they are well paid, I know their jobs are hard are hard jobs to do. Well, my job is not easy either and I think we ought to be concerned about life. Here in Canada, it was a long time back I heard on the news, when a baseball player hit a ball and it hit a bird and there was a lot of concern. Now when I think of it, I don't think a bird should have the same right a human being. How could we be so considerate about the birds, about wild animals but human life is much more than the life of a bird. They seem to think that once you

continued next page

P4W Inquiry

continued from page 1

allike. It was like re-living the whole episode; adding fuel to the fire to watch and listen to witness after witness attempt to maximize the womens' actions while minimizing or denying CSC's reaction. These were unquestionably very difficult times here, but I am proud of the strength my sisters showed us each day as they struggled so desperately to restrain their anger and pain and grew closer in doing so.

As the list of witnesses progressed from front-line staff to management level employees, I felt CSC was digging their own grave. Even in this obnoxious situation, women eased the tension by giving specific witnesses nicknames based on their testimony. We had Ms. I don't recall and Ms. I don't know, and a few other selective ones. I will leave to your imaginations! We made a game out of guessing which witnesses were just too afraid to tell the truth. Others actually did not have a clue that CSC ever did anything morally wrong or illegal, ever!!! What was intensely evident was that the proverbial buck was continuously being passed upwards.

In November '95, Phase 1 was temporarily put aside to commence Phase 2, as Andrew Graham and John Edwards would appear only later. Whether this was due to their schedules or the many still missing and/or unavailable documents needed for their appearance to do this, remains unanswered. When they did appear in December as was reported in the media, CSC

publicly admitted to breaking the law. The areas singled out were: right to council, right to regular exercise, and in the particular, the cell extraction and strip search of women by men. Violations they did not mention were: lack of necessities such as cell effects, psychological counselling, illegal segregation reviews, illegal transfers, segregation for an extended period without just cause, improper procedures regarding dress, cuffs and shackles when moving through the prison and so many more that I cannot list them all.

I am still confused why CSC would allow the Government of Canada to spend \$5 million of the taxpayers' money by making this Commission of Inquiry necessary rather than to admit responsibility for what I believe they already knew to be true. They would have to be living in a cave to not have heard, seen or been aware of, from more than a few sources, what the details were. So I have no choice but to conclude it was more a case of not wanting to admit something rather than not having knowledge. And they say we have too much inmate code and we lie!

To this day, January 15th '96, no word has come from CSC to these women for the injustices they were made to suffer and the unrelenting and severe damage that will be with them for the rest of their lives. For 18 months, CSC every level always denied what they now admit. They denied it through the months of the grievance process, through numerous letters and statements from attorneys, the CI's office alerts, CAC reports, numer-

ous statements made by CAEFS and even personal letters written by the women to everyone including the Commissioner. Once segments of the video aired on international television, they continued to state they had not seen it and continued to deny all allegations. Even then, their belief in their own integrity and power prevented them from having reasonable doubt or reason for concern, or so they claimed. It is ironic that what they state is mandatory for our rehabilitation - self-knowledge, self-evaluation, honesty and let's not forget remorse - does not seem to apply to them.

When asked why CSC made no attempt to contact any of the women and say, yes, it's true, you are right and we were wrong, the answer was I don't really know. Phase 1 and 2 of this inquiry has been over for a month now. No one has contacted the women here to say that. Not even now!

Phase 2 of the Inquiry is a completely different experience for me than Phase 1. I along with 12 other women attended the round-table discussions which were structured in a more comfortable environment than the first phase. The parties with standing could send two representatives on any given day. Once again, I commend the Commissioners on their foresight in planning. I believe they have achieved their goal to have discussions between the parties and to hear all the parties and have the added experience, knowledge and objective input of experts in their particular fields.

Full-day discussions were held

on topics such as programming and treatment needs of federally sentenced women, workplace issues, crisis management, crossgender staffing and regional facilities. Half-day discussions were held on long-term prisoners, health issues, federal Aboriginal women prisoners, the Healing Lodge and ending with an overview, Women's Imprisonment in Canada.

Some of the community invited were, in my opinion, experts in the field of women-centered or women-directed matters. We had the privilege of sitting down with men and women, mostly women, who had fresh progressive ideas, experience, and philosophies regarding corrections from several countries. This in itself was a refreshing experience for me. The key reason was that we finally had a voice, and more, a voice that would be heard, contrary to most of my past experience with CSC. Usually our views are taken as not feasible, untrue, not directly relating and negatively endangering their righteousness and complete power.

Madame Justice Arbour and her Commission knew how to treat the women and did everything in their power to make us comfortable as possible under the circumstances. There was breakfast and lunch served in a dining room. On the first day, when our keepers directed us (4 women) to a table in the corner, Madame Justice spoke up and stated that the women could sit anywhere in that dining hall they wished. Needless to say, she immediately impressed me with her obvious attitude and later with her warmth. I suppose that

what made the difference for me was that she had invited us here to speak as women and did not seem to see the presence of the armed police at the doors of the building or the numerous guards that kept within several feet of us as was required by them most of the time. The Commission also had two evenings during which all the parties met for refreshments and casual conversation with us in the prison Chapel for a couple of hours. It was certainly uplifting to know that most of the people involved did think we were human beings and expressed their understanding that we were crossing enormous personal barriers to go just across the street. Many personal experiences and difficult emotions were shared at that table and I believe that positive things will come out of it all.

Two women represented both the Inmate Committee and the Native Sisterhood. There was not much quarrel with CCRA, the CD's or the Standing Orders that had been implemented for the new regional facilities. The concern and problems seem to lie more with the way they were implemented. It was repeated several times daily that CSC needs a watchdog based in the community as it was evident that women prisoners have absolutely no power, not even when they are right and take all steps to follow necessary and correct procedure. What is to deter inmates from finding negative ways to rebel against injustices and abuses committed in prisons on a regular basis when the right way has proved not to work many times?

have conflict with the law, once you are behind those bars, they think they do as they please.

Well, I think they should be accountable, we are tax-payers and already pay these people and they ought to be accountable to us. And the people we bring into public offices, they also ought to be accountable and more caring (...) this should not have happened. And my fight is when another mother or another brother, or sister or whomever won't have to go through this grief, because there are a lot of people in prison today.

There is also talk about building more prisons. I don't know what they do for prisoners, thank God I have never been behind those walls. First time I ever went to the jail to visit my son I was so scared when those doors slam behind me I jumped. I could see a guard behind the glass and he was smiling. Well I had never been in the prison system before but just because you are in the prison system, I do not think they should do as they please. Not care what they do. I also know there is a lot of concern to get help for the guards, to get people to talk to them about the stress level of the guards. I never once heard that they brought someone in to talk with the prisoners. Imagine if you were a prisoner in there and someone you knew was healthy and strong and in a few minutes he was snuffed out and dead. And all they concerned is about the guards. What about the prisoners? They are people too. And I would think for the prisoners they would be more worried thinking I wonder if I am going to be the next one, knowing if that you're snuffed out there is nothing people can do.

I want to encourage parents that when your children are in conflict with the law and something like this happens, don't just cry and throw your arms down. Try to fight! It's a big system to fight, I admit. They're really big and I'm really small in comparison because they know you are poor and without money they just think that you don't have the right. They didn't just do an injustice to my son, they did an injustice to me, to the rest of his siblings and his friends and the neighbours, and even you kind people here today. And I just

want to say thank you all, and to ask you to help me continue to fight and make you aware of this injustice.

I want to thank Anti-Racist Action because they are the reason we could all be here tonight. I want to let you know that since the death of my son, I get to meet a lot of good people, a lot of young people who have come forward and sometimes when I see a guy big and tall like my son, want to hug them because my son used to hug me a lot. I remember when there was times he was annoying, he used to hug me and kiss me and I'd say Robert, that's enough now. And now I sometimes lay down on my bed and cry and wish I'd never said "Robert, that's enough" because sometimes now I really wish he'd come and give me a hug and I know that's not going happen. So when I see young people, I just want to hug them because I do love young people, I love old ones too but the young people, they're our future.

Young people today seem to be a lot more alert and of a willing mind these days because when old people were younger they just sat back and thought that things were going so smooth. But as things get more rough, the young people fight harder every day they have to deal with police and different kinds of brutalities and they just want to keep on. I also want to say that I want to plan a dinner to try to raise money. We are going to need a lot of money. I said to myself even if I have to go and beg, I never used to beg but I don't really care any more because it is like they have taken your life from you. Also on October 24th we will have a vigil outside of Kingston Penitentiary where my son lost his life. We want to have a big vigil like one that we've never had before to show that Robert is not forgotten and to show that other prisoners who have died there and in other prisons are not forgotten.

For more information or to make a donation to the ongoing struggle for justice in this case, contact:
Justice for Gentles Committee
c/o Hamilton Mountain Driving Centre
Box 83, St. James Place,
673 Upper James
Hamilton, ON L9C 5R9

Libel Case cont'd.

appeared before a judge or jury. Despite two pathologist's reports that stated that Gentles died as a result of "asphyxiation" after having been maced excessively, and smothered in his pillow, the charged guards were granted a stay of proceedings by the Crown.

Waugh says, "the guards should go to trial with a judge and jury who are representatives of the public. This case shouldn't be decided by the Crown." The posters thus appear as an attempt by members of the public to uphold their duty of vigilance. On April 2-3, there will be a judicial review of the actions of the Crown in regards to the Gentles case.

Waugh and Gill remain charged with an unusual section of the criminal code, never before used in Ontario where civil action is more common. Waugh said that the police didn't even interview him despite the fact that he was held in jail overnight. Waugh doubts that they intended on charging them, police wouldn't have been familiar with this section of the code.

John Laskins, representing the CCLA, said in court that s.301 is "contrary to the Charter of Rights and is unconstitutional" and questioned the validity of the code. Laskins said that this raises broad Charter issues as s.298 of the code, the definition of defamatory libel doesn't include truth as a defense and doesn't involve the intention to defame. He said that this extends well beyond the charges of this case.

Laskins proposed that the CCLA be granted intervenor status as "the nature of this case raises important issues of freedom of expression" and because "the CCLA can make a useful contribution." The assistant crown, Mr. McDonald, was concerned that granting intervenor status in this case would open up a "floodgate of applications" and that by granting it at the trial level, it would require too much time and money, as well as a complexity to criminal litigation. Judge Lally responded by saying that according to his law book, "this section is ripe for a Charter appeal." He also said "this particular case is particularly suited to this association." Mr. Laskins also noted that the rules provide for concerns of floodgates.

Mr. Justice Lally granted the CCLA intervenor status and noted that "there has to be a first time for everything." He said that it would be useful to deal with the Charter application first, before the jury trial. The Crown then attempted to have a media ban imposed on the days ruling to ensure that the jury selected on February 12 will not be aware of the Charter appeal concerning the issue of freedom of expression. However, Justice Lally recognized that "this is a fairly high profile case" and that the Gentles case will be coming up again soon. He did not allow a media ban.

The lawyer representing Mr. Waugh and Mr. Gill said he considered the granting of intervenor status for the CCLA a victory. Bradley Waugh says, "I think it's more likely with them [the CCLA] on board, that the law will be struck down."

Police shooting death of Tommy Barnett

January 18/96 Press Statement ■ Black Action Defense Committee

The recent shooting death of Tommy Barnett on Wednesday Jan. 10/96 seems to be a continuing brutal assault on the black community by members of the Metropolitan Toronto Police Force. All previous shootings by Metro Police of Black persons have left with many unanswered questions. The police officer who shot Albert Moses and caused his death has not yet given a statement to the Special Investigations Unit (SIU), yet this police officer is still employed in the MTPF.

The continuing reckless actions by police officers in the performance of their duties seems of little concern to those who are responsible for the administration and conduct of police officers.

There are many questions that must be answered in respect to the police shooting of Tommy Barnett including the following:

1. Was the life of anyone endangered by the action of Tommy Barnett who was shot by the police officers?
2. Was Tommy Barnett committing an offense when shot by police?
3. Was Tommy Barnett wanted by the police?
4. Why did the police officer put himself in a position of danger, and then use this as a reason for killing Tommy Barnett?
5. Was the so-called warning shot one of the bullets which caused the death of Tommy Barnett?
6. When the officer saw Tommy Barnett allegedly waving a sword in the street, what was his assessment of this person's actions?
7. Considering that the officer shot Tommy Barnett with the alleged sword and that he was not threatening anyone, what was the urgency in confronting and killing him?
8. Was Tommy Barnett previously known to the police officer who killed him or to other members of the MTPF?

Tommy Barnett was killed by dum-dum bullets, made legal by the Ontario Government, they are designed to kill and in so doing, deliver maximum damage.

When police used them to kill Michael Wade Lawson in Mississauga on Dec. 8/89, they were illegal. But that did not stop them. Maximum force, legal

or illegal, with maximum killing tools...and no accountability.

Since 1976, at least 16 Black people have been shot by on-duty police officers, 11 fatal. Criminal charges were laid against the police officers in 9 cases. Not one police officer was convicted. If the officer who shot Tommy Barnett refuses to speak to the SIU, he should be charged with the appropriate criminal offense. The SIU - an instrument established through successful Black community advocacy on the principle that police should not investigate themselves, has now been reduced to police domination, ridicule and ineffectiveness due to a powerful police lobby. It therefore places us in the situation of the past where charges were never laid against the police; where the concept of accountability to the people by the police is overturned. This is unacceptable.

The criminal justice system has a responsibility to society to ensure that police officers act fairly and properly in the performance of their duties. Police officers are directed to serve and protect all citizens of this city and province in an unbiased and respectful manner and without causing harm or death to anyone. We in the Black community seek no special treatment or favour, we ask is the implementation of equality, respect, and justice.

In the continuing pursuit of justice we demand:

1. That the SIU and Metro Toronto Police Services Investigations into the death of Tomy Barnett be halted immediately, and a new independent investigation involving competent members of the Black community be selected by the family of the deceased and the black community.
2. That an independent autopsy be undertaken by a pathologist selected by the family and paid for by the government.
3. That the Metro Toronto Police Services be financially responsible for all expenses incurred in the burial of brother Tommy Barnett and all other related expenses due to the constant killing of Black youth and Black men.
4. That the Solicitor-General convenes an urgent meeting with the family of Tommy Barnett and representatives of the Black community.



Andrew Grant and Donovan Wynn, two of the **Regent Park 3** who were detained for over two months at the Don Jail, are now free on bail. However, they and the co-defendant, Jennifer Telfer, still face questionable charges stemming from the August 30th incident, when Regent Park residents defending themselves from an unprovoked police attack (involving an army of over 100 cops and 45-50 police vehicles) were alleged to have been brutally beaten, pepper-sprayed, falsely arrested, and bombarded with racial insults. COPWATCH publishes dates of upcoming trials and ongoing community organizing by friends and family of the 3 involved into ending police occupation of the "hood...."

A 20-year old Portuguese man Tony Vivieros, was found dead in a cell at **14 Division** during the November 11th weekend. When he and a friend were arrested after being implicated in the shooting of a bouncer at a Queen St. W. nightclub, they were separated upon being taken to the station, with Tony confined in a cell and his friend taken upstairs for interrogation. Another prisoner witness and Tony's friend have gone missing, saying Tony was heard screaming for help, choking and crying throughout the night. His friend said that when he was later taken past the Tony's cell, he saw Tony lying face down on the floor, appearing unconscious, hours before the police say they "found" him dead. Tony's mother and brother were not allowed to see his body at the hospital. Three hours later, they were told he was dead. More than 500 people attended Tony's funeral, and vowed to not rest until they got answers. Information released by police contained a six-sentence news release which referred to Tony as a "male

party" who showed "no signs of life." During three successive evenings 50-100 outraged community members demonstrated outside the station, demanding justice and accusing the cops of murder. On the night of November 15th, 20 cops swinging batons charged the crowd, claiming that one cop got coffee thrown in his face, beating demonstrators and arresting 15 people, with three still facing charges.



The **SIU** is looking into Tony's death, but considering that the SIU is made up entirely of (ex)police, and that not a single SIU "investigation" has ever resulted in charges laid against police, it is likely that the heat will once again have to be turned up...

After more than 2 years of delays, in the shrouded case of **14 Division** rookie officer, **Brad Coulbeck**, was acquitted on charges of discreditable conduct for being a member of the neo-nazi Heritage Front. Coulbeck was acquitted after two sets of investigator's notes "mysteriously" disappeared. The charges were laid after HF defector Elisse Hategan signed a sworn affidavit saying that Coulbeck purchased and distributed HF and other white supremacist

propaganda among police, and that he had attended a 1992 KKK meeting in Arkansas. Because of charges Coulbeck delayed for two years while Coulbeck, facing criminal charges of assault laid by his ex-fiancee, the discreditable conduct charges were not pursued.

Two **11 division** police in **Peel Region** have been charged with robbery various assault-related charges after they broke into a 27-year old Black woman's home in Mississauga after allegedly posing as pizza delivery boys, pepper-spraying her, stealing \$100 and ransacking the entire house after binding her hands and feet at gunpoint. The woman suffered permanent skin damage and hair loss. Her 17-year old nephew managed to note the make and license plate number of the attackers' car and called police.

Trevor Babbot was a former "Officer of the Year", and **George Bonsu**, had won a "Medal of Bravery" in the not-too-distant past! The 2 police were immediately granted bail and remain on vacation, suspended with pay. The survivor is reported to be in hiding and afraid for her life. ...

Convicted of "disreputable conduct", **OPP officer, Joe Gain**, has been kicked off the force. The charges arose after an incident in which he and another man, while intoxicated, stalked, terrorized, and forcibly entered the cottage of 4 teenage women in Owen Sound 3 years ago. He had stopped the women on their way to the cottage. Once off duty and knowing their destination, he broke through their kitchen window after the women refused him entry. The women fled and hid in a nearby cottage. Abandoning his unsuccessful drunkenness defense, Gain soberly told the court he was "lonely."

If you are a victim/survivor of police brutality, need support in your case or have information about questionable police-related incidents and practices, please contact Copwatch c/o the Kite. CONFIDENTIALITY GUARANTEED!

Report finds systemic racism in Ontario justice system

by Tariq Hassan-Gordon
Prison Violence Project, Trent U
The report of the Commission on Systemic Racism in the Ontario Criminal Justice System was presented at a news conference on January 16th. Striking chords amongst officials, the 432 page report, targeted police, judges and prison administrators in Ontario.

The report confirmed what African-Canadian and Aboriginal people have been claiming for years - that there is disproportionate representation of their communities in prison - a result of systemic racism.

According to the report, 15.3% of Ontario prisoners are of African descent, 5.9% Aboriginal, 3.7% Arab & other and 2% Asian. The commission states that these numbers, particularly the rise in the percentage of minority groups in jail since 1986 is "shocking"... "Ontario prison data show that from 1986/87 to 1992/93 the number of black prisoners admitted to Ontario prisons increased by 204%, while the number of white prisoners admitted increased only 23%."

Based on such statistics, the report asks, "how could a biological link between race and crime explain this? Surely the genetic

makeup of black Ontarians did not change during the late 1980s and 1990s."

The findings of the commission pointed to a general double standard used by police based on a person's racial background. Black people have a higher risk of being stopped by police, arrested, paying a higher bail, being detained before trial and sentenced to longer terms than white Ontarians. The shooting death of a Jamaican immigrant in January by Toronto police highlights the unprosecuted shooting deaths of 10 black men by Metro police since 1978.

Among the report's recommendations concerning the Special Investigations Unit - the body responsible for investigating police shootings - were to increase funding for investigations, and to compel police officers to provide evidence or lose their jobs.

In an interview from Thailand, Mike Harris quickly disassociated himself and the provincial government from the report which was commissioned by the NDP government. He suggested that there will be a full study into the research methods used by the commission.

The report is specifically revealing in its racial breakdown of the Ontario prison population. The disproportionate representa-

tion of non-European males in prison is horrifying. The overall incarceration rate of Ontario is 1.6%. The incarceration rate for specific racial groups varies dramatically. For example, although African, Black and Caribbean total 4.6% of the population, their rate of incarceration is 5.5%. While Aboriginal men total only 0.7% of the population, their numbers in prison - the highest with a rate of 14.3%. Arab and West Asian men in Ontario total 1.6% of the population, while their rate of incarceration is 3.7%. Asian men total 6.8% of the Ontario population, which is the only group below the provincial average with an incarceration rate of 0.5%. Meanwhile, only 1.5% of European and White men in Ontario are in prisons.

The statistics for women are also horrifying. The commission found that "Black and Aboriginal women even more over-represented among prison admissions than are black and Aboriginal men."

Activists welcome the findings of the report, which reflects their understanding of the Ontario justice system. However, they are quick to point out that the results of the commission does not change the system itself.

(with files from Stats Canada and Globe & Mail)



ATTENTION WOMEN PRISONERS

A newly formed collective of community members in the Kitchener-Waterloo are intending to organize in support of the prisoners who will be held at the soon-to-open women's prison in Kitchener. The group recognizes the need for more community involvement in prisoner's struggles, while supporting them in those struggles. They wish to make contact with women anticipating transfer to Kitchener, when Kingston Prison For Women closes and it is replaced by five regional prisons for women across Canada. Women prisoners interested in making contact and working with the collective involved in practical prisoners' support, can write to: Joanne Bender @ Box 40067, 75 King St. S., Waterloo, ON N2J 4V1

SPIRIT OF THE PEOPLE

■ ■ NON-PROFIT ABORIGINAL ORGANIZATION
251 Gerrard St. E. Toronto, M5G 2G1 Tel: (416) 967-5650

DESIGNED:

- To recognize the value, dignity, and potential contribution of Aboriginal ex-offenders.
 - To assist Aboriginal ex-offenders to break the cycle of criminal activity and incarceration.
 - To provide opportunities for Aboriginal ex-offenders to reintegrate into society in a purposeful way.
- Services Consist of:**
- Meet the person when they arrive in Toronto
 - Act to ensure the person has short term assistance
 - Reintroduce traditional culture and spirituality
 - Provide a safe, caring environment with a mentor, counselling on an individual basis and through healing circles
 - Offer upgrading skills for employment
 - Offer substance abuse counselling and referral
 - Offer life skills programs incorporating conflict resolution, anger management and self esteem
 - Act as an employment referral agent
 - Welcome ex-offenders to the community through the organization

PRISON VIOLENCE PROJECT

is a research and education network founded by Canadian prisoners as a response to their experiences and observations of violence in prisons. Through outreach in the community, PVP now has members in student and other community groups.

The goal of the PVP is to reduce violence in society by ending violence behind bars. The prison environment erodes the humanity of both prisoners and guards, and the high rate of physical and psychological violence fosters the very behaviour that society wants to prevent.

To protect the public and reduce violence in society, the PVP conducts research and promotes education to eliminate practices that perpetuate violence in prisons.

During two years in its development stages, PVP has produced a number of research papers and conducted surveys. The project is currently seeking prisoners to assist in research and education initiatives.

Anyone interested in getting involved can contact PVP at the address provided in the Resources section on this page.

RESOURCES

Support for (ex)Prisoners and their Friends/Families

TORONTO

Black Inmates and Friends Assembly (BIFA)

1199, (416) 588-9910. Counselling help with pre-release planning for Black prisoners, as well as counselling, support, and assistance for their families.

StreetLink

558 Gerrard Street East, M4M 1X8 (416) 466-3852. Fax 466-3852. Wide range of services to Metro Toronto prisoners, etc.

Prisoners HIV/AIDS Support Action Network (PASAN)

Ste. 237 - 517 College St. Toronto ON M5T 1A2. 416-920-9567. Education, prevention support for prisoners, quarterly newsletter "Cell Count". Accepts collect calls from prisoners in Canada.

Spirit of the People

Gerrard St. E. Toronto, ON. M5G 2G1 Tel: 416-967-5650. See description this page.

Toronto 7th Step Street Group

Sherbourne St., Toronto, ON M4X 1K2 Tel: 416-967-8618. Self-help group meets Wednesdays at 7:30 pm. Contact them for other Ontario group locations, inside and outside prisons.

JustUs

Trinity-St-Paul's Centre, 427 Bloor St. W. Tor. Tel: 416-594-9133. Meets Tuesdays 7:30 pm. Group works with prisoners and ex-prisoners.

HAMILTON/BRAMPTON

Bridge

Box 83007, Jamesville Stn., Hamilton, ON. L8L 1M8 Tel: 905-648-6879. Box 143, Brampton, ON L6V 2K7. Tel: 905-457-7050. Self-help group with meetings inside and outside prisons.

Infinity Lifes' Liaison Group (ILLG)

Box 772, Stn. B, Ottawa, ON K2P 5P9. Support group for lifers and their families. Organizes "Joint Venture" meetings.

KINGSTON

Project Reconciliation

300 Sydenham St. Kingston, ON K7L 3W5. Meetings with (ex)prisoners, families and volunteers, both in prison and the community. Offers wide range of assistance.

Pen to Pen Club

829 Norwest Rd., Suite 1207, Kingston, ON K7P 2N3. Pen pal club for prisoners.

Legal Clinics, Legal Support

Aboriginal Legal Services Clinic

197 Spadina Avenue, Toronto, Ontario, M5T 2C8. (416) 593-2222. Legal clinic 416-408-4041, fax 416-408-4268.

The legal clinic specializes in poverty law. The other half of the agency specializes in diversion programs for First Nations people.

African-Canadian Legal Clinic

330 Street, Toronto, Ontario, M5H 2S8. 416-214-4747. Fax 416-214-4748. This legal clinic was formed to fight "test cases" that have been through the courts already, that particularly with anti-Black discrimination racism in general.

Maggie's Resource Centre

298 Gerrard Street East, Toronto, ON M5A 2G8. 416-964-0150. Fax 416-964-9653. Maggie's offers legal advocacy for sex-trade workers, and runs a drop-in. Can help with referrals, information, condoms, etc.

Association in Defense of the Wrongly Convicted

438 University Ave., 19th Floor, Toronto ON M5G 2K8. 905-430-6717.

KINGSTON

Queen's Law Project

Queen's University, Kingston ON Tel: 613-545-2220. Prison legal assistance, accepts collect calls from prisoners.

Political Action Groups

TORONTO

Quaker Committee on Jails Justice

60 Lowther Ave., Toronto M5C 1C7. Newsletter, runs Alternatives to Violence program in prisons.

Rittenhouse - A Vision

736 Bathurst St., Ste 213, Toronto ON M5S 2R4. 416-538-6900. Promotes alternatives to prison and healing justice. Workshops, campaigns.

Prisoners' Justice Day Committee

c/o A Space, 110-401 Richmond St. W., Toronto ON M5C 3A8. 416-463-9129. August 10 organizing.

Black Action Committee

393 Vaughan Road, Toronto, Ontario, M6C 2N8. 416-656-2232, fax 416-656-6075. BADC offers support and advocacy for Black people, lobbies for police accountability through the system, and organizes demonstrations and other public actions in response to police brutality and murder.

Canadian Alliance Solidarity with Native Peoples

39 Spadina Rd., Toronto, M5R 2S9. Support and advocacy of First Nations struggles.

Ontario Coalition Against Poverty/Direct Action Committee

249 Sherbourne Street, Toronto, Ontario M5A 2R9. 416-925-8939, 416-966-8759. Offers advice and support with welfare, unemployment insurance, medical care, housing, etc. May advocate for people being pushed around by the system.

Organizes demonstrations and other public actions against poverty and social injustice.

Anti-Racist Action

P.O. Box 864, Station C, Toronto, Ontario, M6J 3S1 (416) 631-8835, e-mail: ara@web.spc.org

ARA is an activist group focused on opposing and confronting white supremacist and neo-fascist groups. Through the Anti-Fascist Prisoner Support Network, ARA tries to hook up with anti-racist and fascist prisoners.

PETERBOROUGH

Anti-Colonial Action Alliance

Box 25, 197 Hunter St. W. Peterborough ON K9H 2L1 Tel: 705-743-4561. Publishes "Colonial War Review" and educational materials about First Nations rights, prison system, police, and other issues.

Prison Violence Project at Trent University

Research group formed to educate the public on conditions in Canadian prisons. Contact through OPIRG-Trent, Peter Robinson College, Trent University, Peterborough, ON K9J 7B8

OTTAWA

Canadian Association of Fry Societies

#600-251 Bank St., Ottawa, ON K2P 1X3. Lobbying for review of battered women's self-defense cases.

Release housing program for women

Sponsored by the E. Fry Societies Provincial Council, a new British Columbia research project seeks to involve current and former prisoners in developing a Release Housing Program that will assist communities and governments to provide supportive housing for women who are rebuilding their lives after doing time. We are using the Internet, newsletters and direct mail to connect with organizations in Canada, the U.S. and England that help women ex-prisoners to find housing.

The research team includes several ex-prisoners, who are doing street outreach and interviews with prisoners at the Burnaby Correctional Centre for Women. We have designed a questionnaire that asks women to describe what really happens when they've come back to the

community from prison - and to imagine what kinds of housing would be most helpful.

Interviews with prison staff will focus on release planning and barriers to community housing placements.

Our report and recommendations will be delivered to the BC Ministry of Housing, which funds the project, in September 1996.

If you know of any existing community housing, or would like to receive a questionnaire (or be interviewed by phone), please contact: Project Coordinator Mary Lasovich phone or fax: (604) 598-8040 or e-mail: mlasovich@tnt.net

Ex-prisoners may call collect to set up an interview time. Confidentiality is assured. Your real name will not appear in our report.

ANNOUNCEMENTS

Expressions of Hope - An Evening of Words, Music & Dance

A fundraiser for JustUs, a group working with prisoners and ex-prisoners. Thursday Feb. 29, 7:30-10:00 p.m. Trinity-St. Paul's Centre, 427 Bloor St. W.

International Forum - Coffin's Legacy: Keeping the Death Penalty at Bay.

Presented by Association in Defense of the Wrongly Convicted. March 1st, 7-10 p.m. JJR MacLeod Auditorium, Rm 2158, Med. Sci. Bldg., U of T. 1 King's College Circle. \$20/\$10 student/unwaged. 905-430-6717

KITE LAUNCH PARTY - Just try flying KITE in a snowstorm in February! Watch for details of LAUNCH PARTY sometime in March.

Prisoners win right to vote in federal elections

by Michael Klug, Toronto lawyer

On December 27, 1995, prisoners won another round in the on-going legal battle for their fundamental right to vote in federal elections when Mr. Justice Wetston of the Federal Court Trial Division declared unconstitutional the latest federal ban on prisoner voting. The federal government however, shows no signs of relenting. Immediately after the ruling the plaintiffs were informed the government will appeal.

Justice Wetston's decision follows on the heels of a string of victories for prisoners culminating

in 1993 with the Supreme Court of Canada striking down a previous ban which prevented any prisoner from voting in a federal election with a law which denies the right to vote in federal elections to all serving sentences over two years. This law was introduced despite a recommendation from a federal commission to allow all prisoners this basic right. As a result of the most recent court decision, the law is now also of no force and effect and subject to further court rulings or legislations. All prisoners who are citizens have the right to vote in federal elections.

eral elections.

Two suits challenging the voting ban were heard together by the federal court. One suit was filed by a group of prisoners at Stony Mountain Institution, including representatives of the Native Brotherhood, and the other by a former prisoner in Kingston. Government lawyers argued that the ban was justified because it "morally educated" non-prisoners of their "civic responsibility" and was properly punitive to prisoners. They also argued that denying the right to vote to prisoners would act as a deterrent to those contem-

plating criminal behavior. In order to make such dubious arguments, the government invested in a string of right-wing U.S. academics as expert witnesses. Among these "experts" were Ernest van den Haag, who has elsewhere argued that torture is justifiable in certain circumstances, and Seymour Lipset, who testified that the "communitarian" nature of Canadian society supported the violation of prisoners' rights.

The plaintiffs succeeded in

arguing that the ban violated their right to vote but were unsuccessful in their claim that the voting ban violated their right to equality. The federal court confirmed an earlier ruling that prisoners as a group are not covered by the Charter's rights to equality.

Prisoners have the right to vote in provincial elections in Ontario, Manitoba, Quebec and Newfoundland. British Columbia recently passed legislation denying federal prisoners the right to vote in provincial elections. The B.C. legislation is of doubtful validity given the current state of law.

Special Handling Units ruled lawful

by Michael Klug, Toronto lawyer

A recent challenge to the legality of Special Handling Units (SHUs) has failed. In September '95, Shawn Murray, a prisoner then detained in the SHU at the regional reception center at Ste. Anne des Plaines, sued the SHU National Review Board Committee and Michel Deslauriers, the Director of the facility. He was seeking a judicial review of the decision to maintain him in the SHU and also made a global challenge to the legality of the SHU in general. Madame Justice Tremblay-Lamer of the Federal Court Trial Division agreed that the SHU Board and CSC had acted improperly in keeping Murray in the SHU but rejected the claim that the existence of the SHU contravened the Corrections and Conditional Release Act.

Murray's counsel, Steven Fineberg of Montreal, argued that the existence of the SHU contravened the CCRA. SHUs are not specifically referred to in the CCRA or the regulations thereto. Provisions of the Act require the "least restrictive measure" of confinement "consistent with the

protection of the public, staff members, and offenders." Relying on an earlier decision, Madame Justice Tremblay-Lamer found that a SHU is consistent with that standard and that their continued existence is necessary to provide for the protection of the public, which includes staff of the penitentiary and other inmates.

Tremblay-Lamer did order Murray's release from the SHU on the grounds that the reason given to justify his maintenance in the SHU, a refusal to participate in an anger management program, was arbitrary. In addition, the fact that Murray was not given the opportunity to retain counsel or make submissions before the SHU Board was found to be unlawful.

NOTICE TO PRISONERS
A group of prisoners in Toronto are starting a prison law collective. They are asking for prisoners' input concerning what the collective might direct its efforts towards. Contact them through the KITE.

Joyceville Prisoners' Committee challenges new telephone policy

Correctional Services Canada is stepping up its move to adopt U.S. prison policy. Instead of channeling non-violent offenders toward alternatives, more prisons are being built. CSC has already implemented a policy to double-bunk 25% of all prisoners, against tradition. Now they want to monitor and limit outside communication. The policy proposal on phones has been challenged, however, by prisoners' committees in the Ontario region who claim the proposal for a new telephone-use policy is unconstitutional. The following is the text of the Joyceville Prisoners' Committee petition circulated to raise support.

As you may be aware there was a hearing in Federal Court at the end of November 1995 to have an injunction placed against the installation of a new phone system as proposed by Corrections Canada.

From the beginning the Prisoners' Committee on behalf of the population has strongly opposed any changes to the present phone system.

We know that we represent the majority of the population in believing that:

- 1) the proposed phone system is unconstitutional:
 - by being forced to disclose personal information about family and friends, and failure to disclose such information will prohibit us from phone contact,
 - without consent the CSC will have access to private and personal information regarding people we wish to

contact by phone, the CSC will be able to arbitrarily deny phone contact with family and friends, an approved phone list unnecessarily hinders our contact with legal counsel, the media, as well as access to the community, the proposed recorded message violates our right to privacy, monitoring of phone conversations will be done arbitrarily and will violate privileged communications (lawyer calls).

- 2) the proposed time limit per call is unnecessary restraint;
- 3) the proposed phone system deprives us of privacy and human dignity;
- 4) the CSC's implementation of the proposed phone system amounts to a deliberate, callous, high-handed, wanton, and outrageous denial of not only the rights of our family and friends, but our rights as well,
- 5) it is wrong for the CSC to enjoy any rebates from the use of collect phone calls paid for by our family and friends.

We firmly believe that we are responsibly acting in the population's behalf in retaining legal counsel to represent all of us in this fight. Further, that use of the IWF for the retention of legal counsel to represent the population in such legal battles is appropriate and desirable.

If you support the fight against the proposed phone changes and our right to retain legal counsel for such challenges, it is important that you sign this petition.

Victory for Psychiatric Survivors

by Jennifer Chambers

Until now, persons considered unfit to stand trial by reason of insanity were compelled by law to prove they were not dangerous in order to be released from indefinite confinement in psychiatric facilities.

Granted intervenor status in the Constitutional challenge of a law that discriminated against psychiatric survivors, the Queen St. Mental Health Centre Patients' Council was influential in Justice Howden's striking down the law in 1995 and giving the Canadian Government six months to develop new legislation, which must also include a clear method of deciding whether or not someone is dangerous.

The law, referred to as the Lieutenant Governor's Warrant (LGW), required that persons detained under this section of the criminal code had to prove they were no longer dangerous

before they could be released. Instead of the "burden of proof" being on the person to show they are not dangerous, the onus of proof is now on the state. The change in the law means that psychiatric survivors will have fairer hearings and spend less time unnecessarily confined.

Although applicant Denis LePage and counsel Daniel Brodsky initiated the case, Judge Howden referred to the Patient Council's evidence about the inconsistency in the prediction of dangerousness by a Board that reviews LGW cases when rendering his decision.

The Queen St. Patient's Council is the first psychiatric survivors group in Canada to have full intervenor status in court case.

Because the Crown Attorney has appealed the ruling, it is possible that the group will be continuing in the fight in the Supreme Court.



Unjustified detention and deportation

by Tariq Hassan-Gordon
Peterborough-Arthur

The swift deportation of Wahid Baroud on December 19/95 by Immigration Canada was the final act in a process of dehumanization that has lasted four and a half years. The Canadian Arab Federation (CAF) has accused the Canadian Government of violating international law in the case of Baroud and is supporting him in a civil suit against the government to prove that his detention is unconstitutional.

Mr. Baroud arrived in Canada in May 1991 as a refugee claimant, after he refused to obey a command by the PLO to travel to the Kuwaiti-Saudi border in 1990. Upon his arrival in Canada he was held in detention for 41 days. During his detention he was interrogated by the Canadian Security Intelligence Service (CSIS). Following Baroud's initial release from detention, Immigration Canada filed a security certificate against Mr. Baroud. As a result of this certificate, Baroud was incarcerated in the Toronto (Don) Jail in Toronto, where he had spent sixteen months before his deportation. According to the security certificate issued against Baroud, Immigration Canada alleges that he is a security threat to Canada and must be removed. The certificate issued as a result of evidence gathered by the Canadian Security Intelligence Service (CSIS). Mr. Baroud remained in prison, despite a Federal Court Canada ruling that "the government has no evidence

that Baroud took part in any terrorist operation and therefore constitutes no threat to national security". This has led the CAF to suggest "the arbitrary incarceration of Wahid Baroud seems to be based on his past membership in the PLO" and not any particular action.

Within the context of the Palestinian Israeli peace process and the Israeli release of Palestinian political prisoners, there has been a concern raised that Canada had taken a hard line position against Baroud based on unreliable information. He was interrogated by CSIS agents in the spring of 1991 shortly after his arrival in Canada. The interrogation as well as CSIS information files on the PLO were used as the basis for the issuance of the security certificate. Not only has there been concern over how the evidence was gathered on Baroud but also what the evidence is. However, the unique nature of Section 40.1 of the Immigration Act does not necessitate the disclosure of evidence used to deport a refugee or immigrant claimant. The justification for this non-disclosure is that the information is a potential national security risk.

In a letter to the Toronto Star, Nada El-Yassir, the Executive Director of the CAF, wrote, "The person (Mr. Baroud) named in the certificate is not advised beforehand of the issuance of the certificate, may not be allowed access to the full allegations against him, nor is he given the

chance to prove to the Minister that he does not form a security risk." This aspect of Section 40.1 contravenes sections 7 and 9 of the Canadian Charter of Rights and Freedoms as well as international law.

As of July 7, 1995 the Minister of Immigration Sergio Marchi still claimed that Wahid Baroud was a security risk to the state of Canada and that his priority is "to remove the individual from Canada as quickly as possible." The deportation itself on December 19th, has been declared "cruel", and "in complete disregard to basic humanitarian codes of conduct" by the CAF. Immigration Canada intended to deport Wahid Baroud secretly, without notifying his attorney or his family. According to a news release from CAF, "It was only when Baroud was asked to board the plane in his prison uniform and he refused that an immigration officer called his house and asked Baroud's 14 year old daughter to pack his clothes in 20 minutes", that his family found out about the deportation. When Wahid Baroud's wife, Amal Baroud, insisted on seeing him before he was deported, immigration officials refused and prevented her from seeing him. As a reaction to the serious abuse of procedure on the part of immigration Canada, human rights activists and members of the Arab Canadian community are seriously questioning the integrity of Immigration Canada.

Campaign to support women facing deportation

by Lincoln Depradine
Reprinted from Share newspaper

The Federal Government is engaged in a racist campaign to expel hundreds of black women and their Canadian-born children from the country, members of a Toronto group have charged.

"We're calling on the Minister of Citizenship and Immigration to stay the removal order of these women and children," said lawyer Charles Roach.

He and other members of the Million Man March Committee have put their support behind the women, some of whom stated for deportation to their Caribbean homelands.

The women either overstayed their visitor's visas, or have been rejected as refugee claimants.

However, Juliet Chelsea was also ordered deported to Jamaica, even though she's a landed immigrant and has lived in Canada for 27 years.

Chelsea, the mother of four Canadian-born children ranging in ages from 9-23, admitted that she was previously convicted of

drug charges but said she has been holding a steady job and has been drug-free more than three years.

Others, like Rookmatie Ramgoolam, a rejected refugee claimant, said she was a victim of spousal abuse and has nowhere to go if sent back to Trinidad with her two Canadian-born children.

Jamaican-born Cassandra Williams, a single mother, faces deportation as well, taking with her two Canadian-born children who require constant medical care. A five-year-old daughter who is developmentally handicapped, has an upcoming surgical appointment to help correct a difficulty in walking.

"All I'm asking for a chance to remain in this country so that I can help my children," Williams told the press. The 35-year-old said she intends to fight the removal order with the assistance of an immigration consultant. "I want to work so that I can pay for the medical assistance my children need to live normal lives," Williams said.

Roach said that "there are humanitarian and compassionate grounds to allow the women to remain in Canada."

He said the situation is aggravated by the denial of tax credits and baby bonuses for the women's children, who are treated in a manner different to other Canadian-born children.

Roach hinted at the possibility of filing a class-action suit against the government for its discriminatory practices, which "flies in the face of equality rights provisions" of the Charter of Rights and

Freedoms.

"Racism, by an objective standard, is clearly a factor here," he said. "We don't make these statements lightly. We can back them up."

Immigration officials have denied that they are specially targeting black women for deportation, saying the laws are being applied equally to everyone.

However, Black Action Defense Committee chair, Dudley Laws, said the situation is reminiscent of the 1970s, when a campaign of resistance had to be launched to

stop the large-scale deportation of Caribbean women who had come to Canada as domestic workers.

"I think we have the same fight on our hands today," he said.

Nation of Islam member, Donnie X, claimed that the deportation of the women was driven by an institutional racist policy.

"This has got to stop," said the NOI member, who also demanded support for the women from black men. "We're calling for black men to stand up for themselves and their families," he said.

Watching the watchdogs

by Sunday Harrison

Civilian oversight bodies such as Ontario's Special Investigations Unit are under attack in many North American cities. These bodies were set up as an answer to grassroots activists' call for police accountability, particularly during the 70s and 80s - an era of increased public pressure to fight racism in police forces.

The SIU has received 176 complaints in the last year: all serious charges. Number of charges laid against officers: a

resounding zero. As the SIU becomes increasingly toothless, we can see that there is a larger reactionary trend.

For example, in Pennsylvania, the Fraternal Order of Police is promoting legislation to dismantle Philadelphia's civilian oversight office - meanwhile some 1,400 cases are coming under review because of police misconduct.

Watching these developments in the U.S. is a five-year old organization called National Coalition on Police Accountability, which functions as a network of activists on both a grassroots level and those working within the system to follow these trends and provide

advocacy, media awareness and support for increased police accountability. Some issues at this time are the use of cayenne pepper spray, often overused and now identified as causing death in some cases, the use of police attack dogs, hollow-point bullets, and the collection of evidence following a police shooting.

As the role of civilian oversight bodies is being undercut by police forces here in Ontario, activists need to understand the larger context to foresee the next step. Whether the SIU can be effectively replaced or made to do its job will depend on such foresight.

Hate groups and white supremacist governments target Native nations

The following remarks were made by Kahn-Tineta Horn, President of Canadian Alliance in Solidarity with Native Peoples on November 7th, 1995 at the Native Canadian Center of Toronto.

... Among others, a group called "Canadians Against Native Terrorism" (CANT) is active in the Shuswap territory. As the pie gets smaller, the knives get sharper. The KKK, the neo-Nazi Front, the people of the white supremacists of Canada. The government is coming out in the open and leading the way. As Quebec Premier Parizeau, B.C. Attorney General Dossan and the NDP and Ontario Premier Mike Harris have recently shown. Canadian society is founded on a racist premise.

Many liberals say, "I'm against white supremacy". But listen to this. In a recent statement from Reform Alberta MP Dave Chatters: "The Europeans came to this country 300 years ago and opened it up and settled it, and because we didn't kill the Indians and have Indian wars, that doesn't mean we didn't conquer these people. If they weren't in fact conquered, then why did the Aboriginal people allow themselves to be herded into little reserves in the most isolated, desolate, worthless parts of the country?"

It is the judges, politicians and the police who implement the racism, not the few loonies. Just because someone doesn't have a swastika in their arms doesn't mean they are not a racist. At least they [nazis] are out in the open, straightforward and we can get at them. But those who say they support native rights do the opposite or nothing at all are the ones who are tricky.

Parizeau and Bouchard recently legitimized racism during the Quebec referendum campaign. They brought it out in the open and out into mainstream society. Once the leaders say it to the mainstream public, it encourages the rest of society to follow suit as they are role models. They never took back their words or apologized. They are supposed to be the best you've got. They have all gone to good schools and been given the best jobs so, think the general public, they must be

right to have this attitude.

To keep their power, they divide society and get them fighting each other. They say, "Only the old French families have the right to vote." This is like the South American countries where old European families rule. B.C. Premier Mike Harcourt's government is promoting a Treaty Commission which is genocidal to the people of Indian. Calling someone a dirty name is what the state does. It sells the Commission as justice but actually it is the solution to the loss of their land and resources.

The Ku Klux Klan is just one of the many fringe groups that comes out of a racist settler colonial system. Colonialism is based on the subjugation and genocide of the Aboriginal people who lived here and whose land it is. That's the nub of it. Everybody wants to avoid that reality. Liberals speak nicely about Aboriginal/Indigenous people but in the meantime they allow attacks at every level and would be upset if you reported them as racist. Did any human rights group condemn the Harris government for attacking the Chippewas of Stoney Point and killing Dudley George?

Today white governments are broadening their definitions of white supremacy. It now means "where one race gets to dictate what goes on in other countries".

Taxpayers pay taxes to support this. The white supremacists act in their name and if they don't take it with it, they are supporting white supremacy. If they are squatting on someone else's land, we prepared to keep it doing it and not do something about it, then they maintain the status quo.

The Canadian people never had any difficulty with the genocide of the first nations. They say, "That's terrible, but that's the way it is." They shake their heads but allow it to continue because they are beneficiaries. Maybe that's why they don't oppose it. Everything they have is based on

theft, genocide and murder. And they don't like to be confronted with that. We say, "If you don't support it, what are you doing to stop it?"

It is deeply depressing when Indigenous nations are attacked and we have to go to the international arenas to ask for help, as I did a few weeks ago when I went to the Council of Indigenous Peoples' "International Conference on Indigenous Human Rights". It tells us that Canadians are content to let it continue because on some level they have accepted it. Their own government is on colonialism.

Recently the government switched tactics, perhaps because it may be getting harder to live with those facts. "So now we will do it through self-government because it doesn't look so messy". But it is still genocide of a nation.

across their land.

B.C. Attorney General Dossan is making the same old statements he made about the Shuswap Sundance Defenders at Gustafsen Lake that "this will not be tolerated". RCMP Sgt. Montague has popped up again, saying at first it's not a policing issue, it's a political issue. If they get a court injunction, "we'll be back to another standoff". Gustafsen.

This will happen over and over again. When Aboriginal people try the civilized manner, the political, we plug their noses and break the rules. It's a game. They say, "If you Aboriginal people don't exercise your rights, you will lose them". Then when we do, we are criminalized. So what's left for the Aboriginal people? All that's left is to struggle.

The government is a hate

who denies he's a racist, then it is almost impossible. And Canada is full of liberals. That's the mentality that runs everything. They have all gone through the same government controlled universities, learned how to talk, dress, behave and look progressive.

Canadians will let their government do whatever they want to native people. So what will we the Aboriginal people do? What are supporters of Aboriginal people doing to stop this government from finishing off native society? Their governments are targeting the poor. How far does it go? They stand up? Whether it's their or their nation, at what point do they draw the line and say "no more"? Are they going to wait until the bitter end?

Don't be a dreamy eyed radical who's afraid of getting into trouble. You have the food, education, shelter and jobs to do something. When people are in need of food and shelter it is hard to start a revolution. It will soon become harder to fight back. The more dependant you become the harder it gets. It is those with privilege that have the power and the responsibility to do something. Don't expect the Indians to start the revolution.

We're always being told this is what the natives should do. In fact, this is the oldest human rights struggle in this part of the world and it's always put last. "We'll get to that someday". Even if all those other problems were dealt

with - women, poverty and so on. Canada would still be a colonialist country.

Let's go back to the beginning and sort out what went wrong 400 years ago. We have to go back and deal with it. The problems of today are because they've not been dealt with. Let's start with first things first. Deal with the foundation. If you decolonize, sexism, racism and those other isms will take care of themselves.

For updates contact: Canadian Alliance in Solidarity with the Native Peoples/CASNP Toronto Phone (416) 972-1573 or Fax 972-6232.



Elimination of a nation and groups of people is genocide.

The war machine works in different ways. One way is for the government to attack Indigenous nations as a political opportunity to get the support from racist elements in their population. For example, in Penticton B.C. there is a huge ski development which will seriously impact the environment. There was a blockade by the Indians a year ago. The government pulled them into a talk shop and nothing happened. So the Indigenous people are right back there blocking the road to the resort, threatening to expropriate the road which goes

group. When they want votes they start to woo the right wing people by showing them they can be tough with the natives. Like the Conservatives at Stoney Point/Upperwash, or like the NDP at Gustafsen. The KKK wasn't running the operation! The NDP set out to murder the Shuswap people. The Conservatives did murder Dudley George. All governments will do it. They all have one way another.

It is easier to deal with an honest racist. He'll say, "I hate you", and you can deal with him. Give him one or two hours with a real racist and I'll turn that person around. If you give me a liberal

Assata i was in chains

My beautiful Black revolutionary sister, i remember your grandmother made you say nobody is better than you. At first, you felt hassled, but then you felt loved and valued.

I remember she told you dat poor Black people was "alley rats", at de time you did not know who she was exactly referring too, but regardless of your perplexion, you still rebelled against de stereotypical ideal!

I remember you got a chance to be ■ cherry tree in ol' George Washington play. I still see you swaying from side to side saying, "George never told a lie, George never told a lie" (smile). It was humorous but sad at de same time. I wanted to rescue you, but (I was in chains).

I remember you broke your leg when you fell off a swing. So i got up and walked for de both of us. One leg was for me and de otha was for you. I remember you always loved to dance, and when you attended de school party nobody asked you to dance. I seen de hurt in your face. But den a little Irish boy tried to steal your dignity and told you he would dance with you if you paid him. Even though you were tempted, you carried yourself like a little Afrikan princess and rejected his lil' ass. I was so proud of you and i wanted to hug you, but ... (I was in chains).

I remember after seeing your teacher attack a student, you swore you will never allow her to do dat to you. And when she tried, you executed just like a true little Afrikan souljah.

I remember you got caught up into tell-a-vision and as a result you fell in love with shows like "Ozzie and Harriet", "Leave it to Beaver", "Father Knows Best" and "Donna". But den you got mixed up with reality and began to expect de customs from those shows to reflect in your household. And you began to question de hard work of your mother. I wanted to come and enlighten and comfort you, but ... (I was in chains).

I remember you were in love with Elvis, but don't feel bad because i was also. And den Johnnie from de cab stand exposed what Elvis said about Afrikans. You hurried up and hid your photo of Elvis (smile). I laughed but it wasn't at you, it was with you.

I remember de Catholics took your godmother away cause she was a Baptist. You were mad and i was furious! I can still see your anxiety to grow up because you felt de grownup world was much more exciting. And den there was "Joe". He made you feel special and cute (smile) but when he asked you to be his girl, i felt your response was de most pivotal time of your life. You told Joe he was too black and ugly.

I was devastated, denigrated, devalued. I was dehumanized. I wanted to grab you and make you see how beautiful your Afrikan brothers are. but ... (I was in chains).

And den you went from Joanne to Y'bumi to Assata (She who struggle) and as a immediate result, I seen and felt de pigs drag you, push and punch you, kick you in your head and your stomach. I seen dem hold a gun to your head.

I seen you in de ambulance feeling de bubble's in your chest. And den de bubble's bursted, and you felt like your whole chest had just shattered, and you faded out. I of course panicked and i thought we'd come to de end of our souljour. I immediately tried to run for you, but something was around my ankles, my wrists, my neck, i examined de particles and i realized ... (I was in chains).

I remember de pigs tried to trick you with their antiquated mythologies telling you dat comrad Sundiata was snitching and giving you all de weight. But you stood strong displaying dat true revolutionary

espirit-de-corps. I recall Afeni told you she thought you were bigger and blacker because de papers made you out to be ■ superb (smile). And she found it funny to see dat you were just a little ole thing! i laughed because she just couldn't understand you were in human form.

I remember you and Kamau was stuck in a waiting tank quite frequently and as a direct result you began to grown closer to him. And i began to grow jealous and envious of him because you was my girl and i loved you (smile) but i eventually agreed with what de brother asked you when he asked de question, do you think you're a machine? Do you think that you were put on dis earth to fight and nothing else? And comrad Zayd truly validated all dat when he told you, "while you're alive, girl, you betta live."

And den you reluctantly concluded dat you ■ about life, so you're gonna lie ■ hard as you can until you died. I wanted to come out and reassure you dat you could never die ... you're immortal! But ... (I was in chains).

And a few months later i seen you ■ into labor 9/11/74 at 4: a.m. and de beautiful woman child, "Kakuya Amala Olugbala Shakur" was born. I was so proud and jubilant. But not long after dis monumental moment we had ■ with de mysterious death of comrad Rema Olugbala and in inclusion it compelled you to write de powerful piece in memorance of him titled, "I saw you yesterday." It reflected your depths.

And when you went to trial as co-counsel and read dat omnipotent speech illuminating undeniable black reality, i was so infused with your inspiration and it purified my blood and my brain. And as a boost to dis high you and brother Ron Myers were acquitted, it was a significant people's victory!

Your speech reminded me how much comrad Johnathan Jackson death had affected you earlier in your life. I remember when you first heard about it, you immediately began to wonder what kind of rage. What kind of oppression, and what kind of kountry shaped him. You felt guilty for being alive and well. You asked yourself, where was your gun? And where was your courage?

But now we ask what kind of rage, what kind of oppression, and what kind of kountry shaped you? We feel guilty for not leaving dis kountry with you, and not rescuing you. We ask ourselves where is our gun? and where is our courage? But i unfortunately ... (was in chains).

I recall when you were a member of de BPP and you were annoyed by de fact in de political education department, de problem was not whether de teacher was good or bad, de basic problem stemmed from de fact dat de BPP had no systematic approach to political education. Dey ■ reading de

Red Book but didn't know who Harriet Tubman, Marcus Garvey, and Nat Turner were. Dey talked about intercommunalism but still really believed dat de civil war was fought to free de slaves. Well my beautiful Black revolutionary sister souljah, twenty years later de same ideological konfusion is omnipresent, omniscience, omnipotent.

I remember when you was shipped to de maximum security prison for women in Alderson and you told de Nazi's dat if anybody's mother had to cry it would be theirs, not Ms. Johnson (smile) and after a few run-ins with you, de Nazi's stayed out of your way. Beautiful Black revolutionary sisters are like thunder ... you don't just hear dem, you feel dem all through your chests.

And den de most highlighted moment of your stay in Alderson came when you and comrad Lolita Lebrun ran into each otha. De way you conducted yourself was de quintessential quality of a revolutionary. Because you recognized de mandatory requirement to respect all anti-imperialists, anti-kapitalists, anti-kolonialists, anti-fascists. You truly represented us and we love you souljah.

You also was right for not falling into de sectarian mode dealing with comrad Lolita religious position. Regardless of her religion, you let it be known by practice not theory, comrad Lolita was more revolutionary than some who do not have a religion but yet claim to be revolutionaries.

And den i remember de visits with your daughter. How she use to rebel against you and cry and scream out loud dat you're not her mother and dat she hates you. And she tells you dat she know you can get out of there is you wanted to, and you just didn't want to. I felt so much pain dat it was indescribable and unmeasurable.

But after you told her dat all dat wasn't true, she attempted to liberate you herself



like a true womanchild. She went to de barred door and pulled and pushed. She yanked and she hit, and she kicked de bars until she felled down on de floor. I smiled because she was only four, but she was already ■ revolutionary.

But den my smile turned upside down when i seen how dis affected you, and how painful it was for you to experience dis episode. You cried and vomited right after dat and den you decided dat it was time for you to leave.

And den i remember de poem you composed to Lil' Kakuya titled "Your little shabby dreams." It was beautiful! I'll admit dat when Lil' Kakuya was walking out de visiting room i wanted to pick her up and den pick you up and carry you both from

den pick you up and carry you both from such a cold and undeserving atmosphere. But ... (I was in chains).

And den dat day came when your grandmother revealed her dream vision about you. And it alarmed you because her dreams had a consistency that could not be overlooked. And den you eventually was liberated, and you made ■ accurate analogy dat sticks to ■ today when you stated: "To become free, you have to be acutely aware of being a slave!!!"

And den you wrote de passage named, "De tradition." When you said for us to carry on de tradition, carry on ■ strong tradition, carry on a proud tradition, carry on ■ Black tradition, for us to carry it on and pass it down to de children, pass it down, and carry in on to "freedom."

I overstood when you said generalities were no longer enough for you, and dat a higher level of political sophistication was necessary and dat unity in de Black community had to become ■ priority and dat we can never afford to forget de lessons we learned from "Cointelpro." And i still agree with you on de fact we could not seriously struggle without having a strong ■ of collectivity, without being responsible for each otha and to each otha.

So in all dis, i sit back and envision de most imbibition moment of it all. It was ■ beautiful day in Havana and you were standing there watching a plane land. And when it finally landed you watched with impatience for de door to open, once de door opened you seen a beautiful tall little girl with great big pretty eyes walking towards you with two beautiful senior sisters with her. It was Kakuya, your mother and aunt. I was so proud and connected with ■ of this. I tried my damn hardest ■ be there with you, But ... (I was ■ chains).

Dey thought dey chased you out of Amerikkka, but i saw you yesterday! ..

21-gun salutes

by [unclear]

Sayida X-19

The word from Indiana is that Safrika X is no longer in chains, but recently won ■ appeal and is now out. The book he was inspired by to write this piece is *Assata*, which is Assata Shakur's autobiography. We recommend it highly, though it is probably very difficult to find.

Prison Visit

Sometimes and who can know when once twice or never again from the silence of smooth cold stone we make sense of the strange way we are watched by hated men.

We make sense of the unseen eyes and our eyes fuse and I see in them that place where energies and mysteries meet and the light of your eyes and mine throw us up towards the sky.

Sometimes sitting amidst a space that we carve clandestinely and restrictions your hand in mine we are drawn to the magic that runs through our clasp and the roaring cacaphony of repression becomes a celestial symphony and I am in freedom.

Susan Rosenberg
from *Conspiracy of voices*

Address correction:

The address for the article on gangs in Illinois prisons in #52 was incomplete:

Donald Malik Odaka C 72940
aka Donald Woodruff Jr.
P.O. Box 112
Joliet, IL 60634

A message to the Crips and Bloods and all of my Bruthaz and Sistaz

"As-Salaamu-Alaikum, revolutionary regards, clenched-fist salute, Hotep! Greetings Dear Comrades-at-war, political prisoners, Black visionaries, revolutionary workers, and others inside and outside of the Bowels of the Beast who are working for New Afrikan Independence and Reparations! This message goes out to the Bloods and Crips and wannabe G's and Black men and women (New Afrikans) who are under siege in this onslaught of the ongoing Afrikan holocaust amongst the United Snakes of Amerikkka.

"I come to you in the revolutionary Afrikan spirits of Nat Turner and other Afrikan insurrectionists who have died in the line of duty in this struggle to liberate and 'reparate' ourselves. I am recovering from a brutal beating that I took in the Texas prison system on a plantation called "East-Ham". The "Ham" equals "swine-beast", and I received the beating 7/3/95 at the hands of some racist pigs/prisoncrats, on the abysmal gulag, in their opposition to my membership and 'us' 'bruthas' work in A.M. 31-E Prison Chapter of N'COBRA, as "We" were all persecuted and abused around that time. Nevertheless, this brutha, your brutha, is battered and scarred, but still hard, a hard-core revolutionary and here's the message:

Do you know what is like to be a Crip? A Crip was, and Crips were, "revolutionary inspired people", thus 'RIPS' who were a threat to the police state and brutal police/pig gun squads who seized the Afrikan communities of California back-n-de game. They were organized to keep the pigs from busting bruthas' heads and dragging them off to death camps under guise and racist pretenses of white supremacy and formation of the new world order, which is why the united snakes of amerikkka, and the caucasian imperialist A-holes (C.I.A.) labelled them as a "criminal organization". Now tell me, what masonic official of the U.S. government and right-wing sock-suckin', bootlickin' 21st century negros 'are not an organization of criminals?!

If I am not mistaken them pink-ass people were kicked out of Europe as robbers and thieves, thus "criminals!" It was those same criminal minds that formed this demonic government in the first place after "straight-jacking" the Native American Bruthaz and damn near driving them out of existence.

Killing for a flag

Hell, my bruthas, so y'all can't be RIPS (revolutionary inspired people) because ya'll are "too damn patriotic!" Man ... you're killing our brutha in honor of a Blue Flag, he's killing you, in honor of a Red Flag, and them pink-ass pigs and politicians are killing all of y'all's black asses in the name of the white flag (white supremacy) which makes up one big punk ass patriotic red, white, and blue flag, or the success of white supremacy, which simply spells out one big fucked up situation. Yeah, I said "Shit-uation" for all of us New Afrikans amongst the united snakes of amerikkka, as

I struggle daily from with the bowels of the beast (Texas Department of Criminal Justice) to dismantle that patriotic bullshit! What in the hell is wrong with you Black men!? Are you losing your damn minds in the process of being "straight-jacked" for your New Afrikan souls!? What set me I with ... what do you mean Black man ... what set am I "supposed" to be with ... I'm an Afrikan ... Amerikkka ... ain't my hood, G. (God), I can't get my bang on for this wicked ass country ... Afrika ... New Afrikan people ... "My" New Afrikan People ... "Our" ... New Afrikan Nation ... is my set G. (God) ... and revolution ... yeah ... "Revolution" ... is my religion!

Now help me to build it up, instead of tearing "Us" down; put some work in on "that" Black G (God). Stop spilling Black (Afrikan) Blood on our streets, stop being agents of the devils ... stop doing yourselves Black G's (Gods). Yes, you're Gods!! You evolved from a nation of Gods and goddesses, not a nation of snakes!! Control your own destiny, Black Gods, the Creator, Allah, God, or whomever your deity may be wants you to rule again. He has instructed you how to rule as Black Gods, "True G's" in the bible; all you've got to do is read Psalms 82; read it, believe it, obey it, live it, preach it, and teach it!!

Don't you Bruthaz know that "you" are our New Afrikan Nation? "You" are our leaders, "you" are "Our" Army, Navy, Air Force and Marines, "you" are "Our" military! Colin Powell can't lead us. Clarence

(above your navels), you, in turn, wore them below your waist, in a sag. When they said "this" is what Black Amerikkkan music is supposed to sound like ("it don't matter if you're Black or White" by Michael Jackson), you, in turn say "F#! Tha Police". When the president says "Believe in the Amerikkkan way", you, in turn, say "Hip Hop is a way of life!" "You" are Afrikan revolutionaries, and you don't even know it!

"They" would lie to label you as undesirable and misfits. Yes, "We" are misfits. "We" are not Amerikkans, "We" are New Afrikans. "We" are not a "Race" of people. "We" are a nation! "We" are a gang, a gang of New Afrikan Kings, Queens and Soldiers. So let's get gang-related. Yeah, "related" like Bruthaz and Sustas. "Our" New Afrikan Nation is under siege. Our set is under siege. Show some love to "our" New Afrikan nation. Represent that! Psalms 82. Read it again!

Don't you think for a moment that the caucasian imperialist A-Holes (C.I.A.) doesn't know that you are a potential New Afrikan Army, that there is "Power" in your numbers. This is the reason behind their sensory deprivation, security housing units, prisons (Gulags) — to neutralize you psychologically, and hope like hell that you'll become an informant and conform. "You" are a prisoner of war, "We" are at war. And in every war there are casualties; that's where Colin Powell and those I mentioned earlier fit in. There is war against the population of "Our" nation. This prison system serves as one instrument, and smart weapon, or microcosm, or the big macrocosm, "the new world order" (White Supremacy). So listen up! Cuz of this, brutha, we've got to come up with some smart weapons of our own. One of the most powerful ones I can think of is "Our New Afrikan Minds." Let us learn a lesson from the plight of the Native Americans. If they'll do it to them, the devils will do it to us too, if we don't do it to ourselves first!!

Unite, organize, plan, and execute

So, Bloods and Crips, unite, organize, plan, and execute. Yeah, "represent" Our New Afrikan Nation. You might ask, well, how can we have a nation with no land and no money? I'll tell you, "reparations". Reparations is what we want. And reparations is what we "will" get. "By every means necessary!" Take some time out to put some work in for "Our set", "Our New Afrikan Nation". Let's control Our own destiny. Let's get paid, so we can get busy on "building" our New Afrikan Nation before the powers that be tear it completely down! We haven't got time to be set trippin'. Our plight gets worse and worse as the days go by. Come on,

and get down with N'COBRA, the National Coalition of Blacks for Reparations in America, and its prison chapter of A.M. 31. "It's About Reparations with Us!" And that's on the strength of "keeping it real". Reparations is another one of our smart weapons against the ongoing Afrikan Holocaust. Reparations means to "Repair", and of course, the only thing that needs to be repaired is "Damages". We in N'COBRA and A.M. 31 want to be "repaired" for the

damages incurred against us from the effects of the Chattel Slavery that Our Afrikan ancestors endured at the hands of the Amerikkkan govt. from 1619-1865, as well as from the psychological and social effects we still suffer as a result thereof today. The United Snakes of Amerikkka "must" pay for these damages and "We" must make sure that they do!

This is how we can begin to control Our Own destiny. When we have money to build Our Own "Afrikan" schools of thought, cultivate Our Own land, and build Our Own Afrikan nation socially and economically, then we can control Our Own destiny. Please keep in mind that when a people becomes dependent upon another people, there is a price to pay. The people who are the protectors will always control the destiny of the ones who are protected. Dependency is a cycle that definitely must be broken by the Afrikan nation and Afrikan people.

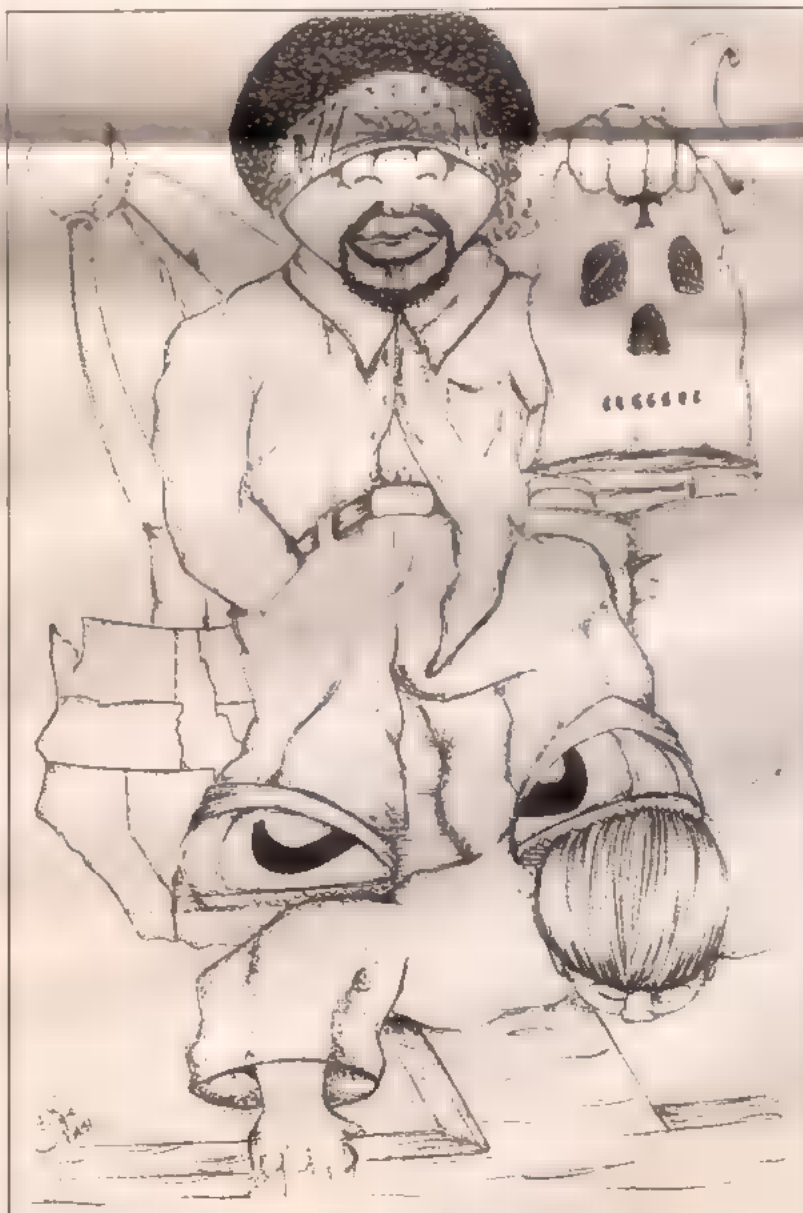
We, your Bruthaz of A.M. 31, want to be paid. We're tired of Our people paying the price. We're tired of the United Snakes "blaming the victims" for their devilish actions which are causing the "fall of Amerikkka" as prophesied by the Hon. Elijah Muhammed. And we are tired of being "pawns in the game." We want our political prisoners freed from the abysmal amerikkkan gulags, as well as Prisoners-of-War who haven't committed heinous crimes. A.M. 31 has proposed "Community Parole Boards" and other resource groups through N'COBRA who will accommodate Our New Afrikan Nation. Oh yes, indeed, we have a plan and our actions are in line with the U.S. Ghetto into these prison plantations, even into the world court (The United Nations). All we need is your love and support. In A.M. 31 N'COBRA "We don't just talk about it, We put some work in on it." We are in constant struggle for reparations, freedom, justice, and equality. Our plans are to overhaul the effects of the Afrikan Holocaust and over 500 years of European behavior!

So Bruthaz, stop being a part of the problem, and let's start being a part of the solution. Let's be "true to the game." And let go of the red white and blue flag. And pick up the black flag, the New Afrikan flag! Let's become "libertarians" as defined by my comrade Prince Imari Obadele, who is co-chair of A.M. 31. We must collectively work together to dismantle the white supremacist platform of the new world order that is trying to systematically "denigrate us and exterminate us" with their plans for depopulation like "Rex 84", "King Alfred", and "Global 2000". and we must denounce the "in-group genocide" that we've been displaying out of ignorance and "learned" behavior in support thereof. So I encourage you Bruthaz, "my" bruthas, "Our" bruthas to wake up, wise up and locc' up for the cause of Our New Afrikan Nation. Please contact the following addresses and find out how you can become a member of A.M. 31 (Prison Chapter of N'COBRA), and N'COBRA, if you aren't confined in a Death Kamp. I leave you as I came, in the revolutionary spirits of "The Hon. Nat Turner!" ∞

A.M. 31
P.O. Box 75437
Baton Rouge, LA 70874
(504) 355-1156

Free Mumia! Free The Land!
Stiff Resistance

Bro Aswad
s/m Earnest Love # 584043
P.O. Box 128
Tennessee Colony, TX 75880



Thomas can't lead us. The Democrats can't lead us. The Republicans can't lead us. They aren't leaders, they're followers. They are being lead. They're too damn patriotic! We would have to be imbeciles to believe that they can lead us. They've been Amerikkkanized, and Amerikkans can't lead us New Afrikans to nothing but death! It's "you" Black G's who can lead us. It is "you" who are the rebels, the insurrectionists. When the united snakes govt said "this" is the Amerikkkan way to wear your pants

Political Prisoners and the Million Man March

Having labored in the field of Black upliftment all my life, and knowing how easy it is to become somewhat jaded and cynical, the coming together of more than 1 million Black men to re-dedicate themselves to the struggle was moving. Very moving. I was one of the fortunate among my fellow sufferers to have been able to view the March from 8 am until its end, and was as caught up in the moment and the emotions as my comrades; variously swelled with pride and love; rejuvenated with hope; teetering on the edge of tears and enjoying deep healthy laughter. As Ali Baghdadi noted, "Among the 1 million and a half Black men, children of slaves, who are looked upon as hopeless, violent, 'savages', there was no single disturbance....Men who follow Muhammad, Jesus, Moses, Buddha and even Lenin, held hands in unity. Peace, love and harmony were genuine." (Ali Baghdadi, *Final Call Newspaper*, Nov. 22, 1995, page 29)

Yes, it was a glorious day, indeed. As Dr. Conrad Worrill, National Chairman of the National Black United Front stated, however, "Now that We have showered Ourselves with praise it is time to take the spirit of Our [March] and begin the process of taking advantage of the great momentum that has engulfed the Afrikan world community." (same issue, FCN, page 23).

Let Us examine, then, some of the aspects of the MMM that appeared troubling. One of them was, of course, the glaring and terrible omission of the call for the release of not only Brutha Mumia Abu Jamal, but of *all* libertarian Political Prisoners and Prisoners of War held in u.s. jails and prisons.

Another troubling aspect was that the MMM appeared to have been used as a play for recognition by White folk and "legitimacy", and acceptance into the enemy's cyst'm: a tacit recognition and acceptance of defeat and the destruction that has been heaped upon Black people by Our former slave-masters and their children who are Our current colonial masters. I was about to give in and change my mind. I was saying things like, "maybe its me". Then I received from my father, Dr. Obadele, a copy of the MMM Mission Statement. "Hell, it ain't me", I said.

Speaking truth to power!

The MMM Statement reads, in pertinent parts: "At the core of the practice of speaking the truth to power is the moral challenge to it to be responsible,...and to observe its basic role as a structure instituted to secure human rights"!!! (emphasis mine, page 7 of "Final Draft", Section IV, paragraph 16) Please!!! Since when has amerikkka been responsible to morality, and whose human rights has amerikkka instituted to secure? As Brutha Minister Farakhan pointed out, that Thomas Jefferson, and all his partners, knew full well that if there is a God, this country was going to pay for what they have done to Black people. Yet, they all continued to keep Blacks held as slaves and continued slavery. They didn't care any more about morality then they do now. Who are We kidding? If We are going to "speak truth to power", tell it like it is! Whose human rights was this country founded to secure? It certainly wasn't the Human Rights of the Blacks and Indians; then or now. So, why then do We coddle the oppressor with pretty sounding words and pretty phrases? Fuck 'em! No balm in Gilead for amerikkka's sick soul. Let it die. Break wide so you don't die with it.

On page 9, section IV, paragraph 24 of the "Final Draft" there is another similar statement. It reads, "Finally, we call on the government and the country to recognize and respond positively to the fact that U.S. society is not a finished white product, but ■ unfinished and ongoing multi-cultural project

and that each people has both the right and responsibility to speak their own special cultural truth and to make their own unique contribution to how this society is reconceived and reconstructed" (emphasis mine)

To say that this is an "ongoing multi-cultural project" is to reduce, again, the struggles and suffering of Black and Indigenous Nations peoples to that of the wars waged against Us by the White nation to simply disagreements between friends. There was no, and is no, "ongoing multi-cultural project". It was about White power then, and it's about White power now. They have mashed on Us a White culture, language, thought processes, White rule, White everything. There is nothing multicultural about that project.

Sexual liberation!

It makes me think of some of those people who believe that because it's projected that Hispanics will be the majority in this country by the year 2060 that it bodes well for Us, and are basing their strategy on that. They need to re-think their strategy. We're not about to sex White people out of power. We're about to get screwed into insignificance. The u.s. government didn't put out those statistics out there for negroes to rejoice ("yas, lawd, all We's got to do is hold on and screw all the white wimmin and make Black babies!") They put those statistics out there because (1) they will happen if nothing is done ■ stop it (2) To plant in the minds of White folk another reason to not resist with the oppressed, the stepped up final solutions for Blacks and Indigenous Nations. In other words, they intend to stop anyone from being a majority over them, with power in this country.

When they ■■■ Us up for ridiculous amounts of time for ridiculous shit, when they lie to Us and frame Us and send Us to prison for 20 to 30 years; when they lock up and kill the Puerto Rican Independentistas and say that Puerto Rico is not a colony; When they run Mexicans across borders, Indians back to the reservations, and hang young Black boys from swing bars on the playground, they know that people won't join in solidarity with the oppressed because in the back of their minds is the thought, "It's too many of 'em anyway".

There is no mention in the Mission Statement of the right to self-determination and independence for Black (New Afrikan) people here in amerikkka. But, there is ■ direct reference for the "right to self-determination for peoples in the Middle East, in the Caribbean and around the world". (paragraph 23, page 9) And, there is this, "and in support of the freedom of all political prisoners, prisoners' rights and their efforts to transform themselves into worthy members of the community". (emphasis mine, page 13, paragraph "g", "Final Draft").

In light of the "multicultural" and "our" society government shit, I can only assume that they are talking about the amerikkkan "community" and not Black, Indian or Puerto Rican Independence communities. They are talking about the oppressor's community, not the community of the oppressed. They specifically call for the recognition of the right of others to self-determination, but not Us! On top of that, they suggest that the PP/POW's have done something wrong for which We have to "transform [Ourselves] into worthy members of the community".

These things I have pointed out ■ terrible blows for the struggle for real self-determination and as such, ■ special and harsh blow to those Political Prisoners and Prisoners of War who have been in prison, and forced exile for decades, and those who have been imprisoned for shorter periods for their participation in the struggle for true and real self-determination. What a ter-

rible, terrible blow!

What's going on? I won't say that the struggles for independence and the PP/POW's are being sold out. I really don't think by virtue of some of those who were part of the MMM Coordinating Committee, and their having some input into the writing of the Mission Statement. I know they aren't sell-outs.

Maulauna Karenga wrote the "Final Draft" of the Mission Statement, and Maulauna Karenga deliberately left out the following paragraph to the Mission Statement, written by Dr. Obadele and submitted well in advance of the drafting of the Mission Statement. It reads: "Suggested Added Paragraph 23, page 9. We demand, first, that the United States correct and rewrite its dissertation on the Right to Self-Determination, contained in its first report (1994) on the status of human rights for Blacks and Indians in the United States, made to the International Committee on Human Rights as Required by the International Covenant on Civil and Political Rights, ratified and declared by the United States in 1992.

"The correction must reflect that from the time of the 1865 end of slavery in the United States, the government of the United States has prevented by force, violence and socialization processes the free exercise of right to political self-determination by Afrikan people here who are descendants of persons once held as slaves; that the right to self-determination, like the right to inherit the labor-wealth stolen from Our ancestors by the United States, remains a right to be exercised by Black people in the United States today, and that includes the right for every Black family to choose (1) whether ■ be full citizens of the United States with full reparations, (2) whether to go to Afrika with money reparations, or to someplace other than Afrika or the United States, and (3) whether to be a citizen of an independent New Afrikan state, established by Plebiscite election on land now claimed by the United States, with full reparations.

"Second, in light of the right to self-



determination, We call upon the United States to enter a non-violent phase of the struggle for human rights by peoples in the United States and to signal this by immediate release of those Black, Indian, Puerto Rican, Mexicano, and White prisoners who are in jail (or in exile like Ms. Assata Shakur) because they are accused of having waged armed struggle and whom We know to be strugglers for the right to self-determination. These include among others, Sundiata Acoli, Herman Bell, Jalil Muntaquin, Nuh Washington, Sekou Odinga, Geronimo ji jaga (Pratt), Leonard Peltier, Kubwa Obadele, Kwablah Mthawabu, Atiba Shana, and Ruchell Magee.

"Third, We call upon the United States to dialogue honestly and peacefully with the independent forces."

Maybe this reasonable, logical and politically just demand was left out of the Mission Statement because it would have made massa charlie mad: "How do you negras 'spect to be 'cepted by us witchall talkin' lak that?" Is that why PP/POW's were given a status of being the common member-citizen criminal and placed in the minds of people reading the Mission Statement of a class of people who have ■ apology to make for resisting oppres-

sion; that We have done something wrong in resisting oppression? It's right, correct, and it's the duty of the oppressed to Rebel!!! Our true crime appears to be that We did not wait on the big headed scientists on some mother ship to shoot when the 400 year prophecy was up. It's been 500 years.

It is no mystery why it is so difficult to make people aware of the fact that there are political prisoners and prisoners of war in u.s. jails and prisons. It is due in large measure to sectarian and reactionary religious and cultural formations that do have the ear of the people not telling the people and then slandering and denigrating others who are not praising their god and their masters.

Before a crowd of one million-plus Black men, and before a world audience, the one person who could have, and should have, made people aware of — thus heightening the level of struggle — PP/POW's and the Independence struggle didn't even mention it. Could have shown how the cases of Mumia, Geronimo, Sundiata, Mutulu, Leonard's and others, cases all tie in together to real struggles for self-determination. Could have mobilized a million-plus folk around some real heroes and real struggles, and didn't. Told people, instead, to go to church. Sound familiar? Isn't it ironic and telling that Jesse Jackson was the only speaker at the MMM to most effectively put a human face on those of Us imprisoned?

Beloved Brutha Minister Farakhan's speech was about amerikkka moving toward a more perfect union. It has long been an axiom of Black consciousness that Black people are a "nation within a nation". New Afrikan scientific analysis has demonstrated what kind of nation We are (New Afrikan). Our relationship to the cyst'm (colonial) and that "amerikkkan" objectively means White male/White Supremacy. Black people need to be moved toward the more perfect union of the struggle for real self-determination. Amerikkka is beyond redemption; there is no torchlight for it to guide its way to a better ■ balm in Gilead to heal its sick soul. The Warriors who have put Our time, minds, wealth, freedom and

lives on the line for the liberation of the oppressed need a torchlight so Our people can see Us. We need a balm to heal Our wounded souls and bodies. Do you not care for Us, Minister Farakhan, who fight for you too?

Independent foreign policy (who are the amerikkkans to tell Us that We cannot go home and do trade with Our family in Cuba and Libya?) Revolutionary economic development programs; look to Cuba, Libya, China, Zimbabwe, Ghana... Revolutionary Peoples Self-Defense Units. Power to the People! By this will We then demand with the full expectation of the realization of Our Human Rights, Our reparations, the release of Our people held prisoner by the White Supremacy Power Cyst'm.

With history as Our indicator, and with the prophecies indeed being true, there is no balm in Gilead, no redemption, and no rest for the wicked oppressor. His ass is grass, but We are the lawn mower. ■

Long live the Spirit of Rededication and Unity that was the Million Man March!

Reparators Up! Stiff Resistance!
Prince Imari Obadele
Ellis 1, Unit 563888
Huntsville, TX 77343

Political prisons, political prisoners and political prison policies

"You can jail a revolutionary, but you can't jail the revolution."

This is what Fred Hampton, the 21-year-old leader in the Black Panther Party, said some months before he was assassinated by Chicago police while asleep. And he was correct.

With the upsurge of militant struggle in the 1960s in the New Afrikan community, New Afrikan prisoners began to do what they could to contribute to the effort of national liberation. The revolution occurring on the streets began to pour into the prisons throughout America.

Malcolm X became the standard of self-transformation while in prison. His example influenced both Eldridge Cleaver and Bunchy Carter, who themselves emerged from prison to become prominent spokesmen and leaders in the Black Panther Party (BPP). George Jackson, appointed Field Marshall of the BPP while still in prison, never made it out: He was assassinated by his captors. He nevertheless left a high standard for all New Afrikan prisoners, and established himself as part of New Afrikan history and struggle.

Revolution is outlawed in America. Most people are aware of this, even if they do not actually know what revolution is. The defenders of the status-quo depict revolution as bad. However, when the conditions of a people are bad, then revolution is warranted. Indeed, revolution is nothing more or less than change.

Like most New Afrikans who struggle, New Afrikan prisoners want to make a change in our conditions. Revolution is not an objective of revolutionary activity, but change in how we think, how we behave, how we relate to ourselves and others.

Many of today's current New Afrikan prisoners view Malcolm X, and those who followed his example, as models of positive change. Many of us believe in social and political revolution, but also believe that the first and most important revolution must take place within ourselves; that we must first, as George Jackson worded it, "transform our criminal mentalities" into a mentality that promotes positive output.

"While it is true that some of the inmates here subscribe to ideological beliefs, they are not here because they hold those ideological beliefs. They are here because they have engaged in criminal acts."

This statement was made by John Clark, warden at the supermax/control unit federal prison at Marion, Illinois, in 1986. And, for the most part, he is incorrect.

America holds upwards of a hundred New Afrikan political prisoners and prisoners of war in captivity, and many more Native Americans, Puerto Ricans, and Euro-American opponents to American imperialism and capitalism. Those of whom I refer are imprisoned due to acting and struggling within and according to their ideological beliefs. These persons, such as Mumia Abu-Jamal, Sundiata Acoli, Mutulu Shakur, Geronimo ji-jaga Pratt, Leonard Peltier, Oscar Lopez, and Ray Luc Levasseur, are not imprisoned because they are guilty of "common" crime, but due to their ideological beliefs. Remember, revolution is illegal in America.

If those who we often refer to as "political prisoners" are not imprisoned due to their ideological beliefs, then why should special prisons be constructed for the expressed purpose of housing such persons? As stated by former warden of Marion USP, Ralph Arons, "The purpose of the Marion control unit is to control revolutionary attitudes in the prison system and in society at large."

Sekou Odinga, a former member of both the OAAU and the Black Panther

Party, and a current advocate and activist within the New Afrikan Independence Movement — clearly a political prisoner — went straight from the courtroom to lockdown at Marion USP. His entire life is a testament of his political orientation as a revolutionary, as a person committed to change, landed him in the prototype of America's political prisons.

But let us not think that Marion USP is the only political prison or the only prison — federal or state — that has political policies. Marion was only the prototype of what was to come. In the federal system there exists the examples of Lexington, KY; Florence, CO; and Mariana, FL. The state systems have produced the notorious Pelican Bay in California and the Westville control unit in Indiana, among many others. Even in Michigan there exists "I-Max" (Ionia C.F.), which has not yet been fully converted to level six (the highest security level in the U.S., the same as Marion USP), but which still has operating features of a supermax/control unit prison.

"The purpose of this new counterintelligence endeavor is to expose, disrupt, misdirect, discredit, or otherwise neutralize the activities of black nationalist, hate-type organizations and groupings, their leadership, spokesmen, membership and supporters, to counter their propensity for violence and civil disorder."

This statement is excerpted from an internal FBI memorandum of its counterintelligence program (Cointelpro), dated August 25, 1967. It effectively encapsulates the nature of the onslaught of the American government and its agencies upon the New Afrikan liberation struggle of the 60s, 70s, and beyond.

If efforts at undermining the liberation struggle did not have any recognizable or measurable net effect, then the struggle was to be completely neutralized. As Senator Daniel P. Moynihan later testified, "The phrase 'neutralize' means to kill." And neutralization of any form of struggle among prisoners — and New Afrikan prisoners especially — is

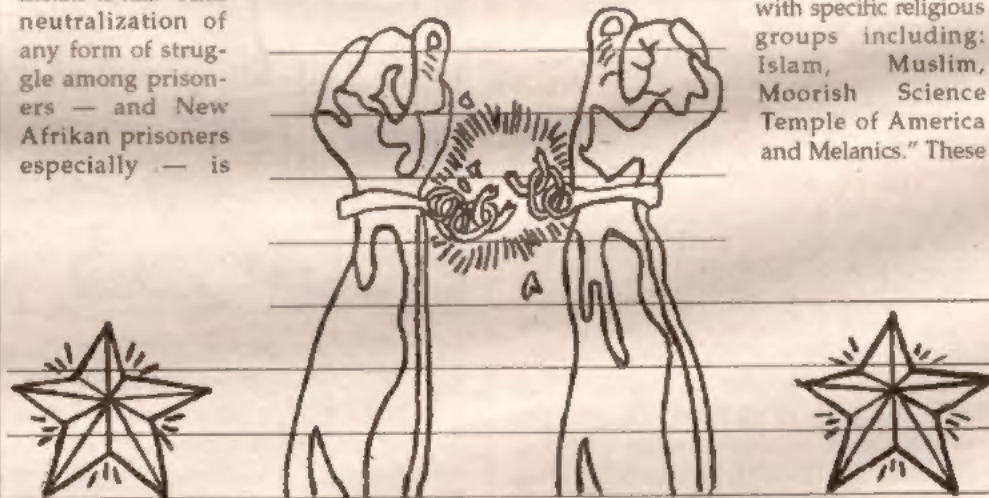
The political policy states that once designated STG, a prisoner can only "request a review for removal of the designation by the Warden/FOA Regional Administrator, if the designation has been in place at least two years."

The policy goes on to state that the "Methods of identifying members of STGs may include self-admission, hand-signs, tattoos, the display of symbols and colors, court documents, membership documents, and photographs, and often time their association with known STG members. Effective monitoring will assist in the prevention of violence and ensure the overall security of the institution. The strategic intelligence gained through monitoring is critical to understanding the group dynamics involved in the introduction of contraband, escape plots, and violence related to turf disputes, debt collection, and other STG influenced activities." (emphasis added)

The policy draft gives the surface impression that the MDOC is aiming to curtail "gang activity" within its prisons, rather than to repress the surge of political activism that is developing throughout this state's prisons. In a February 1995 article in MCO Report (MCO = Michigan Correctional Officers) a survey was allegedly summed up about the prevalence of "gang" activity within the MDOC. In the article there were listed some 44 different supposed "gangs" that exist within the MDOC, but in my seven years of captivity I have observed very little so-called "gang" activity. The presence is very small, and exists among groups of young prisoners who have no influence whatsoever within the prisoner populace at large.

Still, there exists nowhere near "gangs" in the MDOC. The propaganda is to give the false impression that the rising repression against political activism is really a fight "gang activity." In reference to the survey, the article states: "Respondents claimed that

there were gang members affiliating with specific religious groups including: Islam, Muslim, Moorish Science Temple of America and Melanics." These



FOR FREEDOM

what the Michigan Department of Corrections (MDOC) is planning effectively to do.

According to a draft of a new (political) policy planned to be implemented by the MDOC — PD 04.04.113, Identification and Management of Security Threat Groups and Members — any prisoner designated as a STG (Security Threat Group) member may not be placed in facilities lower than Security Level Five...

Security Level Five in the MDOC is maximum security confinement, only one level below the control units and supermaxs. But even more than this, prisoners designated as STG "shall be allowed non-contact visits only. Also, they will be restricted from preferred job assignments."

are the traditional sources of consciousness-raising within the MDOC among New Afrikan prisoners. Each being religious in orientation, none are "gangs" or are covers for "gang activity." Many of the prisoners who are coming into a political and social consciousness of the need for revolution — for change — are coming from these groups. Any targeting of these groups will necessarily mean the targeting of the strong political influences that may exist within them.

Remember, there are other organizations and individuals throughout the MDOC who have decided to push a political line. The Freedom Network (FN) and Prisoners Doing the Right Thing (PDRT) are two such new groups whose activism has already caused them to suffer attacks of repression.

Kwintin Kamau of the FN (a collective within the New Afrikan Independence Movement) and Sha-Teak of PDRT have both been targeted for their activities campaigning among the prisoner population.

The religious groups usually go without harassment, except when they display militant activism, for they normally address the struggle in terms of religion and rarely in terms of a need to challenge our oppressors directly. The FN and PDRT speak directly to the cause of oppression, and moves to challenge the foundation of oppression. This makes the new, and political, groups more threatening to the oppressors. And, as George Jackson said: "Power responds to all threats. The response is repression."

As I have personally stated often in the past, being a member of the FN and an advocate of New Afrikan national independence, prisons will become the galvanizing point of any real advancing of the struggle for the Survival, Development and Liberation of New Afrikan people. Prison struggle will prove to be the decisive center of activity in the overall national independence movement. Short of outright genocide, prison is the end of the line of the contradictions with capitalism and colonial oppression in America. The pseudo-embourgeoisement of some New Afrikans doesn't eliminate the contradiction, or even conceal it well. With one in every three New Afrikan males being under some form of state surveillance, it is obvious that no one is safe from the contradictions of captivity in capitalist America.

Political prisons, political prisoners, and political prisoner policies; what could come beyond this except mass slaughter? New Afrikans must snap out of the sleep that will bring forth the curses of our progeny: "How did New Afrikans let one in three of its males suffer such oppression, and do nothing at all to change things?"

"I don't think we can afford to be asleep much longer, the very last of our protection is eroding from under us. There will be no means of detecting when that last wall of right is gone. You'll only know when they start shooting you." (George Jackson)...

for The Freedom Network
Kwasi Akwamu (Bailey) #199320
P.O. Box 480999
New Haven MI 48048

To receive the New Afrikan Prisoner Bulletin, the newsletter of the FN, please write to the address below. It is provided at no cost to prisoners, except for stamp donation requests to help cover mailing costs; it costs \$7.00 a year/\$4.00 for 6-months to non-prisoners.

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page 20 - David Tuttle # 20493
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Links without chains

N.Y. tickets prisoners

New York prisoners say that behavior tickets which cost \$5.00 are given each and every time a guard feels a prisoner has done something wrong. These prisoner tickets are written just to take monies away from the prisoners to pay for overtime for guards and staff. We are talking about millions of dollars stolen from prisoners, as well as from the taxpayers and government. Much of the money taken from prisoners, comes from their families who are taxpayers. There is more misappropriation of funds in the Clinton Correctional facility than the public could ever begin to believe.

The food at Clinton is worse than at any other facility below Albany. It isn't that the state doesn't allow good food to be purchased by the DOC. Either the civilians aren't trained properly, or else they have a vendetta against the prisoners. For years, we have seen that the food provided for prisoners is stolen by the guards and staff. It is obvious that the prisoners aren't eating according to the DOC menu criteria. The Clinton administration keeps the public or media from investigating the truth.

These are only two of the unmanageable problems involving violations of policies by prison officials. Our real objective is to not just make statements but to expose the public about the criminal activities which are conducted by some staff working under N.Y. State Corrections Department.

Texas prisoners

The Texas Department of Criminal Justice — Institutional Division is violating the Constitutional Rights of prisoners daily. TDCJ treats its prisoners as if we were children, and figures that we must accept this type of treatment. Some officers have the mentality that their job is to punish the prisoner. They forget that they were hired solely to maintain security and maintain security only! The prisoner is fully aware that if s/he breaks a rule of the institution, s/he will receive a disciplinary case. Then and only then will the prisoners subjected to punishment by and through a disciplinary hearing officer. The hearing officer must have the rank of lieutenant or above, depending on the nature of the offense committed.

Presently here on the James V. Allred Unit, as of August 1st, 1995, a new board policy is being enforced in Administrative Segregation throughout the TDC system. We are placed on a Level System, consisting of Levels I, II and III. A Level I prisoner can have all of his/her personal property and appliances, (i.e. radio, fan, coffee pot, etc.). They can also spend up to \$60.00 every two weeks at the unit commissary. A Level II prisoner is restricted to a limit on personal property, no appliances and no commissary privileges, with the exception of Hygiene every two (2) weeks. Also, a Level II prisoner does not receive desert on his/her food tray. A Level III prisoner has no privileges whatsoever, with the exception of a Hygiene purchase every 30 days.

The problem is that a lot of prisoners are dropped in their levels without receiving a disciplinary case when an offense is committed. This form of punishment is a violation of the prisoner's right to argue his/her case before a disciplinary officer, whether guilty or not. I ask you to please write to complain about this treatment to:

State Representative Jessica Farar
Texas House of Representatives
Committee on Corrections
P.O. Box 2910
Austin, TX
78768-2910

It is most important that those prisoners who are being subjected to limitations on spending and denial of hygiene and postage, address this matter with clear and precise reasons on the matter. This also goes for those who have been placed on limited diet (food loaf) and clothing restriction

(paper gowns). Any type of mistreatment needs to be directed to the State Representative named above, and as well to Mr. Willie Milton, who is co-founder/Executive Director of the Texas Prison Labor Union. To offer any assistance, or for information, write to:

Willie A. Milton #561014
or Ricky Long #490671, both at:
Darrington Unit
Rt 3, Box 59
Rosharon, TX 77583-9803

Thanks very much,
Marlon Smith #599308
2101 FM 369 N.
Iowa Park, TX 76367-6568

Sick in Alabama

A prisoner in Alabama reports that medical care is prejudicial and substandard, and borders on being criminally negligent. Prisoners are being told that they must purchase their own medication such as Aspirins, cold tablets, sunscreen, etc. Some are being cursed at or verbally abused because they are living below the poverty level and cannot afford to pay for medication. A few men were told to "buy the pills off the damn store." When they told the medical staff that "We don't have the money," the response was, "Tough, just die then!" In his letter, he asks, "Why are we being discriminated against because we have no money and our family cannot

afford to purchase the medication? Many are suffering."

This prisoner supplied legal citations to show that "Deliberate indifference to serious medical needs of prisoners constitutes the 'unnecessary and wanton infliction of pain' ... proscribed by the eight Amendment." (*Estelle v. Gamble*). If any prisoners have some suggestions to assist this man, please send the information to PNS and we will forward it to him.

California medicine

Here are a few examples of how the \$5.00 medical co-payment by prisoners is being abused by medical staff in prisons: On 8/20/95, Mario A. Garcia, slipped and fell face first into the cement while attempting to get off his upper bunk for a standing count. His nose began bleeding profusely but, when the officer noticed the excessive blood during count he notified medical staff and they came to the housing unit for the obvious medical emergency. They evaluated the situation, later charging him \$5.00, and stated that even though he was in obvious pain, they were unable to do anything for him, not even provide pain pills.

In another incident, I had a tooth that had broken off a few months earlier at the gum level and had become abscessed. I went to the dentist on emergency and they gave me antibiotics and told me to come back in 3 days. When I returned they pulled my tooth. I was not charged for the initial emergency visit with the abscess — but when I returned, as they had instructed me to do, they charged me \$5.00 for the tooth extraction.

Staff in prison know the rules and regulations — what is right and wrong. They are intentionally charging prisoners the \$5.00 medical co-payment for emergencies when they know what the rules prohibit this. As with the dental follow-up treatment mentioned above, they know that they are not supposed to charge for that either.

The present prisoner bashing, as well as the immigrant bashing, the low-income bashing, the "evils of welfare" bashing, etc., are just attention-getters by the political spin doctors to keep the public's eyes off the real criminals at the top of the ladder that rip the big bucks off. The majority of this country's workers are being sold out for the profits of the few at the top. The green dollar god concept needs to be stopped — America must be "for the people", and not for the rich and elite that obviously control the prostitute politicians.

Citizens are becoming dissatisfied and taking out their frustrations in the wrong directions. Citizens need to know the realistic political workings of this country and then get off their apathetic butts and make this country's political tramps conform to their wishes.

Michael B. Skeirik D 84356
P.O. Box 5000, EAB 3-145L
Delano CA 93216

Good time taken in TX

Just recently, the authorities have begun to alter our (good) time earning status illegally. They said that the Board of Criminal Justice voted to take work time away from Ad-Seg prisoners. This is illegal! They are also doing it secretly by saying we had unexcused absences from school even though school was discontinued from Ad-Seg a few months ago.

During earlier struggles in the '70s and '80s, in *Ruiz v. Estelle*, an agreement was reached where Ad-Seg was not to be used as a form of punishment but as a separation deemed necessary. Ad-Seg was to get all the services provided to General Pop. Yeah right! They've ripped that settlement to shreds. So much for violating court orders. They've taken fifteen days a month from us in good time without any notification. This pushes back our discharge date by 180 days every year. For info, please contact:

J.A. Sena #653781
12002 FM 350 S.
Livingston TX 77351



Virginia's 3-time loser law:

The Virginia DOC has power in sentencing over the Judiciary! Section 53.1-151(B1) is not a new law; it has been in existence since 1982. Thanks to an free ad in *Prison Life* magazine, the law is now being exposed. The ad asked for legalists to help challenge the statute in its entirety, on constitutional issue. I am happy to report that, among those attorneys who place primary emphasis on legal principle and the structure of governmental institutions, there are a few who are willing to help.

Hundreds of prisoners are sentenced to extended terms, not by the courts, but by the Virginia Department of Corrections (DOC). In 1982, Virginia Code was changed to, "Any person convicted of three separate felony offenses of murder, rape, or armed robbery when such offenses were not part of a common act, transaction or scheme shall not be eligible for parole."

From 1982-through 1994, the Virginia General Assembly amended this code continuously, deleting and interjecting language, attempting to interpret and define the original statute. This was a backhanded way whereby the General Assembly attempted to cover its hindquarters, which are certainly exposed in this matter.

Clearly, the language in section 53.1-151(B1) is ambiguous and application of the statute arbitrary; there are liberty issues under due process rule and violations of the ex post facto clause. Most importantly, the DOC is given power over the judiciary to extend prison terms without prior notice. No one under this law, operating alone, has been able to successfully challenge this statute or its application. House Bill 940 provided for an appeal process to a section 53.1-151(B1) determination, but all appeals were denied! My vision is a petition on behalf of all section 53.1-151(B1) determinations to challenge this statute, in its entirety, in court — possible the Supreme Court. The law itself has never been challenged, only its interpretation, and individual cases have been certified back to state courts and used as precedents.

We need your help so none of us will be alone. Mr. Steve Nash and Associates, Attorneys at Law, Oklahoma City, OK and John Matteson, Attorney at Law, Atlanta, GA have both offered their services as a result of the *Prison Life* ad! P-CAP has offered help in research if we can recruit attorneys and/or professors. Ms. Julie McConnell, Associate Director, American Civil Liberties Union in Richmond, Va. is willing to start compiling names in section 53.1-151(B1) determinations willing to participate in this petition. Marian Van Landingham, Virginia Delegate from the

45th District, who sponsored HB 940 providing an appeal process (that is heard by the same people who classified us!) is an advocate for those she feels were on a one-time spree and wrongfully placed under section 53.1-151(B1).

It is an abuse of government power to allow the DOC to act as a court of law. Those of you under section 53.1-151(B1) show your support; write and place your name on the list of those willing to petition. =

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"Come clean" and "Response" A dialogue towards understanding

I read with great interest Sanyika Shakur's article "Come Clean" (PNS #50), and the "Response" (#52) by a Pelican Bay prisoner in support of BGF's (Black Guerrilla Family) history and transitions. It is extremely important that brothers engage in these kinds of dialogue and debate when it serves to broaden understanding. If done without ego-bashing, then other prisoners and prison groups will benefit from the discourse and will avoid errors shared via the dialogue.

While reading the "Response", I remembered when I first met the BGF Commander-in-Chief in the Tracy prison adjustment center in 1972. I reflected on when I was asked to review BGF principles and guidelines when they were being ratified throughout the camps. This was a time when many young *lumpen* brothers were being introduced to the politics of the prison struggle. We used to hold P.E. (Political Education) classes in the yard, teaching from Comrade George, Regis Debray, Franz Fanon and Malcolm X, and the ideology of Marxist-Leninism. Mao Tse Tung Thought was being constructed in accord with our own historical-material conditions. Soon thereafter, I was transferred from Tracy to San Quentin Adjustment Center en route to NYC for trial. In 1975, on returning to the S.Q. Adjustment Center, the S.Q. 6, Ruchell McGee, Geronimo, SLA members, Commander Khetari and other honored BGF members were all there.

It was a tumultuous time of forwarding the principles of revolutionary struggle and building the prison movement. I was locking next to Ruchell when I wrote the first draft proposal to initiate the Prisoners U.N. Petition Campaign which he encouraged me to send to different groups. That initiative brought into existence the organizing of the first Black August demonstration in front of San Quentin and the first national revolutionary prisoner publication, *Arm The Spirit*, which evolved from a newsletter called *Voices From Inside — San Quentin*. During that period the BGF was going through a particular transition since a lot of

brothers were going back to the streets, and new recruits hadn't gone through the kind of P.E. training that was at the beginning of B.G.F.'s existence.

Although I am not in a position to speak on present developments of the BGF, I do know its principles and guidelines are practical and pragmatic. I was there when they were being ratified. Now that the BGF has evolved to the political determination of revolutionary nationalism in support of the New Afrikan Independence Movement (NAIM), I'm confident this will prove positive for both the prison movement and NAIM. However, the problem confronting the leadership of the BGF is the same problem confronting revolutionary nationalists in prisons across the country.

Essentially, that problem is one of over 800,000 New Afrikan men and women in prisons across the country, the vast majority being social (criminal) prisoners. Out of their number, we identify approximately 100 who are classified as political prisoners of war. They are those who have a history of struggle, and are thus recognized for their political activities prior to coming, or as a result of confronting racist brutality while in prison and maintaining a political struggle against the state of oppression. Yet there are probably thousands in prison who should be recognized within the limits of the latter category.

Ergo, here is the dichotomy and contradiction we all face. These large numbers of New Afrikan prisoners are the result of a system of institutionalized white supremacy. From day one, New Afrikans have struggled to overcome the system of white supremacy, of which the entire criminal justice system is a part. Many sociologists and politicians argue that poverty begets crime, but they readily disagree over whether the cycle of poverty is maintained by the system of white supremacy. This leads to the argument that criminal activity, in particular that activity directly based on "illegitimate capitalism", is an effort to overcome the cycle of poverty and beat the system of white supremacy. Keep in mind that when

speaking about the system of white supremacy, I'm talking about the decisions made by business and politicians that deny Black people loans, decisions that lead to redlining of their communities and gentrification, underfinanced school districts, racist hiring practices and repressive laws. These and similar practices perpetuate the cycle of poverty and increasing criminalization in preservation of the white supremacist socioeconomic and political order, i.e. the right-wing agenda.

This raises the question as to whether the large number of New Afrikan prisoners should qualify as political prisoners. The answer is an empathetic no! The reason is that their social and political consciousness is that of "illegitimate capitalists." They in essence desire and support the social and class values of the national bourgeoisie. Their actions serve to perpetuate the system of white supremacy when their criminal activities are due to aspiring to the social and class values of the national bourgeoisie. Hence, a large percentage of the 800,000 New Afrikan men and women in prison are, for the most part, albeit unconsciously, socioeconomic reactionaries; they maintain a pathology of behavior as a result of white supremacy that is detrimental to NAIM with 80% Black-on-Black crime.

This is what must be understood when dealing with the lumpen proletariat in prison. We can not afford to make excuses or permit excuses for what is ultimately reactionary behavior. This can't be permitted because such behavior perpetuates the system of oppression; it denies the possibility of forging a revolutionary movement, and virtually sustains the pathological stimuli and the condition of white supremacy. While there are 5.5 million men between the ages of 18 and 39 in the nation, before the turn of the century more than half are expected to be in jail or prison. Thus, Black-on-Black crime serves to perpetuate white supremacy as does Black gang activity, selling drugs, pimping sisters and extorting from, attacking and killing each other. The system of white supremacy creates the socioeconomic conditions (stimuli) that ensure the pathology of such reactionary behavior (Black-on-Black crime) stays in place in both the ghetto community and within the prison system, since the prison

system has virtually become an extension of the oppressed community.

It then stands to reason that the goal for the BGF and other revolutionary nationalist formations must be to break the mentality that serves to permit the cycle of poverty to exist. The objective must be to bring into existence a revolutionary mentality and discipline. The purpose of *Frolinan's Handbook for Revolutionary Nationalist Cadres* is to provide fundamental ideological-political concepts and principles to guide revolutionary practice. The incorporation of BGF, BPP, Frolinan, and other pertinent material in creating the *Handbook* ensures that the fundamental and essential principles of revolutionary nationalism are offered to prisoners. It will also allow progressives and revolutionary prisoners to broaden the prospects of organizing to break the repressive chains of internalized white supremacy and to create to some degree even political development amongst prisoners across the country and to eventually unite our efforts within a national front apparatus to resist the system of white supremacy (internal and external) inclusive of our NAIM.

On all fronts the struggle is recovering and rebuilding from the onslaught of Cointelpro and police repression. The right-wing agenda seeks to fortify fascism and restore overt slavery to the prison system. We have a duty to resist and a duty to win national independence. With the establishment of the *New Afrikan Liberation Front*, P.O. Box 340084, Jamaica, NY 17434 and revolutionary nationalists inside prisons continuing to educate to liberate, I'm confident we will win the war and free the land. But the task before us will be a difficult struggle and we must be prepared to make the necessary changes, as has the BGF, to ensure our people's victory. It is my sincere hope that this example of the BGF inside and outside of prison will eventually transform the oppressed community into a bastion of revolutionary activity. At least we are beginning to all march in the same direction! =

In the spirit of Comrade George and the Attica Brothers

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Uprisings from page 1

rioting ensued at 29. K-9 was ordered to set up a perimeter around the building's that were engaged in the rioting; they captured inmates who were trying to escape the fighting, looting, and burning. They were told to confine this situation to the areas of the riots. The rioters were destroying personal and state property, setting fires, destroying anything and everything. It was out of control. This provoked the warden to call the governor to inform him of the situation, and declare a state of emergency at Parchman. The state police were called by the governor. He also called the riot squad that the state has at its disposal.

"Upon arrival at Parchman, the state police set up a command center just outside Unit-29's main gate. The command center was to remain in operation until the inmates who started the riots were in custody and in the maximum security unit. The inmates that were taken into custody were transported directly to the maximum security unit, Unit-32. There they were placed into the exercise yard, with handcuffs and leg cuffs still on. The inmates, allegedly accused of rioting or ones who were trying to escape the riots, are still at Unit-32. Some have never been charged with offenses, and no one can find if these inmates have committed any crimes for anything. The maximum security unit was full. This has caused double bunking for all inmates in Unit-32, maximum security; all the double bunking has been in Unit-32 C, and D buildings. The inmate writ writers have filed motions and petitions in the courts and they are still pending.

"The Mississippi DOC could have pre-

vented this riot, but they chose to try out their 'New Emergency Procedures' by allowing the riots to occur at Parchman. The procedure was to bring the state police from the coast, Jackson, Hattisburg, Meridian, Columbus, and all the metropolitan areas, and converge the state police on the troubled area. This cost the taxpayers the loss of law enforcement in their own areas. It also cost them the loss of state property, as well as the personal property of the inmates that was destroyed. The fact is that no one would listen to the CO-1's and the inmates who had foretold or warned the higher officers of a possible riot at the prison. Since the riots, the security has been tightened at Unit-29 and this has created more problems for the officials and inmates at Parchman, MS. It seems that the problems are just starting — and never ending for us inmates, and this is only part of the story."

6-28: Texas; "Two wings of Texas death row prisoners demonstrated for an hour against a scheduled execution. The prisoners shouted, set fires and banged on the bars. The execution was stayed by a court order. One hundred prisoners have been executed in Texas since 1982, by far more than by any other state. Some 400 prisoners sit on death row in Texas. In late June the prisoners announced they would embark on a 'chain' hunger strike to protest the death penalty. Their demands include a moratorium on all US executions and an investigation into the racist and anti-poor application of the death penalty. During the strike, pairs of prisoners fasted for three days each. They joined those fasting on liquid-only, which had been begun by death row activist Gary Graham on June 21, 1995, and joined by four other death row prison-

ers on July 21, 1995...Organizing under the name of the 'Death Penalty Revolution,' death row prisoners, 63 as of August 17, 1995, have signed a 'pledge of revolutionary resistance' to refuse to walk obediently to the death chamber should all their appeals fail. One recently executed prisoner carried out his pledge, forcing guards to subdue and drag him to the death chamber. On August 16, 1995, a group of New African and Latina women with loved ones on death row, announced they would be joining the liquid-only chain hunger strike. The women have set up a site in a park across from the death chamber in Huntsville, TX, some 90 miles north of Houston. They have also held protests in front of the federal courthouse in Houston." (PLN)

7-95: Attica, Sing Sing, Auburn, Comstock, Clinton, NY; strikes, no work, no eating, shut down major industries 7-95: Govenour Correctional Facility, riot, 350 prisoners.

8-95: Shirley, MA, riot (F.S. King): After a guard sat on the bed of a Latino prisoner, counter to prison policies, the prisoner and the guard got into a fight. The guards then started beating every Latino they found on the ward. The harassment continued the next day and the prisoners rioted and took over a room. Lockdown ever since. Forty of the Latino prisoners were shipped immediately to the Plymouth High Security Unit at Wapole, MA. (confirmed by MIM, *Peacenet*)

8-7-95: TC Penit., Only, TN; 970 involved in a strike & refused to work 8-14-95: Coal Township Prison Shamokin, PA; several dozen prisoners rioted during lunch. Fifteen guards were injured trying to break it up, prison placed on lockdown. (PLN)

9-12 to 13-95: NY; Work Stoppage

strike at Eastern prison for the anniversary of the Attica Rebellion. Herman Bell was involved and is the sixth political prisoner in NY (at least) to be discriminatory singled out for box-time punishment for participation in the strikes supported by a vast majority of the prisoner population. Others who were involved were Jalil Muntaguin, Seth Hayes, Jah Heath, Bashir Hameed, and Al Victory (six year box sentence). The strike was a protest of the recent assault of extremely harsh and inhumane measure launched by NY's governor. At Eastern, over 800 of the 1000 men participated in the work stoppage strike. They were locked in their cells. Bell was one of 200 prisoners singled out for severe retaliation for the lock in. (*PeaceNet* 11-95) 9-25-95: NY Fishkill riots, 2 killed 9-25-95: Clallam Bay, WA, riot, guards taken hostage, refusal to work 10-19-95: riots in Federal penitentiaries, over crack/powder Congressional decisions, etc.

Talledega, AL: This was the first prison to rebel. 12 prisoners and guards were injured. One of the fire fighters at the scene told CNN that "It was like a war zone. There were gunshots going off and some explosions going and you had helicopters overhead." (*PeaceNet*, 11-8-95)

Other institutions: Fed. Corr. Institute in McKean, PA; Lompoc, CA; Allenwood, PA; Lewisburg, PA; Leavenworth, KS; Pekill, IL. Sundiata Acoli reported that 38 prisons had disturbances, including: Lompoc, CA; Talledega, AL; McKean, PA; Lewisburg, PA; Allenwood, PA; Memphis, TN; El Reno, OK; Springfield, IL; Leavenworth, KS; Marianna, FL; Atlanta, GA; Raybrooke, NY; Fairton, NJ; Dublin, CA; etc. (*PrisUnity*). ∞

by Marti Hiken